
T H E

CRITICAL REVIEW.

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A R T I C L E I.

Traacts on the Liberty, Spiritual and Temporal, of Protestants in England. By Anthony Ellys, D. D. late Lord Bishop of St. David's. 4to. Pr. 7s. 6d. Whiston and White.

MOST of the traacts hitherto published on the subject of religious liberty, have been penned by some of our controversial writers, who, in the warm defence of their several tenets and opinions, have not failed to exaggerate matters on each side of the question; from such men, therefore, it is very difficult to find out the truth, which is obscured by passion, or perplexed by sophistry. The learned and worthy author of these traacts sets out on a different footing, unbiaased by prejudice or partiality, and without any of that acrimonious zeal which generally attends on religious disputes, he places every thing in the fairest light, appeals to facts for the proof of every assertion, and, in the most cool and dispassionate manner, points out to his young friend, for whose service the book was written, the superior advantages which the reformed Protestants enjoy over every other church.

* Dr. Ellys was (to use the words of the editors in the preface) not only eminent for his fine parts, extensive knowledge, and sound judgment, jewels truly valuable in themselves, but they were set in him to the highest advantage, by a heart so overflowing with benevolence and candour, as never even to conceive terms of acrimony or reproach towards the opinions or persons of those who differed from him. This Christian temper of his is discoverable in all the parts of these traacts that are taken up in controversy; for he always thought a person, tho' on the right side of the question, with principles of persecution, to be a worse man than he that was on the wrong.

* These dispositions engaged him in defence of Toleration, and all those indulgences that he thought ought to be allowed to tender consciences: but when that liberty was once granted (as it was by law to our Dissenters) he saw no necessity it should be attended with civil power, which might endanger the eccle-

siaſtical eſta bliſhment ; and if he has ſhewed, beyond all doubt, the right of private judgment in matters of religion, and a liberty of publicly worſhiping God, in conſequence of that judgment ; he has alſo as undeniably proved the neceſſity of a Teſt, as a juſt ſecurity to the eſta bliſhed church, and a proper guard to the welfare of the ſtate ; for he was perſuaded, that human laws cannot bind conſcience, but they may exclude thoſe from civil power, who profeſs a private conſcience, repugnant to the public conſcience of the ſtate : all which he has managed with ſuch gentle, charitable, and Chriſtian liberty, as meant only to answer the arguments, not inflame the reſentments, of the opponents.'

The tracts which compoſe the firſt volume being upon liberty in ſpiritual affairs, begin with the following queſtions relating to it, viz.

' Firſt, Whether every man hath a right to judge, and on the whole to determine, for himſelf about all matters of religion.

' Secondly, How far men ought to be permitted to worſhip God in public, according to their own judgment, even though it is erroneous. And,

' Laſtly, Whether in every country the ſovereign has a right, or is obliged to make and maintain a public eſta bliſhment of ſome religion.'—

' The miſchiefs this nation formerly ſuffered in its temporal intereſt by the authority and ju riſdiction exerciſed here by the biſhop of Rome, in ſpiritual affairs, or in order to them, are briefly repreſented, and reaſons given for which that authority was very juſtly, as well as much for the national advantage, ſuppreſſed and aboliſhed by our legiſlature.

' The manner of ſettling the conſtitution of the church of England, in the reign of queen Elizabeth is afterwards obſerved, and conſiderations are offered to ſhew, that whatever the caſe might then have been in ſome reſpects, yet the authority at preſent aſſumed, and the liberty allowed in things eccleſiaſtical by the legiſlature and government in England, may, if duly uſed, be very conſiſtent with all the purpoſes of religion, while they are productive of the peace and welfare of the civil ſtate.'

Our author's firſt tract treats of the right of private judgment in all matters of religion, wherein he firſt endeavours to prove, that, in the preſent ſtate of the church of Rome, and of all other churches in communion with her, it is not poſſible that either ſhe or any of them can be inveſted by God with that abſolute authority to which ſhe pretends, in all queſtions concerning religious faith ; and that, moreover, if any other church does now, or ſhould hereafter, make a claim to this authority, there never can be any real ground from reaſon, or holy ſcripture,

ture, sufficient to support it; and consequently the right of private judgment in every person will be firmly established.

With regard to the church of Rome, he observes, 'that no church which enjoins a thing to be believed, that is really false, and, in consequence of it, a thing to be done, that is morally evil, can have authority from God to require of any persons an absolute submission to her judgment concerning all points of religious faith: but the church of Rome, and all other churches in communion with her, enjoin a thing to be believed that is really false, and, in consequence of it, a thing to be done; that is morally evil. Therefore neither the church of Rome, nor any other church in communion with her, can have authority from God to require of any persons an absolute submission to her judgment concerning all points of religious faith.'

In the prosecution of this proof he refutes, by the strongest and most unanswerable arguments, the doctrine of Transubstantiation; the conclusion therefore arising from them is plain and certain, viz. 'That neither the church of Rome, nor any other church in communion with her, can have authority from God to require of any persons an absolute submission to her judgment in all, or any, points of religious faith. So that every one, notwithstanding any claims on her part, is fully intitled to a freedom of using his own judgment about them; and her taking away this liberty from those of her communion, is justly to be reckoned a most grievous usurpation, by which they are reduced to a state, like that of which St. Augustin says, "The miserable servitude of the mind is to take mere signs for the things themselves, and not to be able to raise its view above the bodily creature to discern the eternal light of Truth."

The second tract is on the Liberty of publicly worshipping God, which our author observes, 'depends on our universal obligation to do it. For if neither reason nor divine revelation required this worship, so that it was a thing quite indifferent, whether men should ever perform it or not, all sovereigns would, in that case, have a right to forbid it to their subjects, either as engaging them in needless expences of time and money, or as tending to produce among them, at least on some occasions, such discords and contests, as may disturb the civil state. But if, from right reason and the holy scripture, it evidently appears to be the will of God, that all men should pay a public worship to him, no sovereign can then have authority to forbid or hinder their doing it. Their obligation must certainly be joined with a right to do it. In order, therefore, to settle the latter, the former is necessary to be considered; and that obligation may be clearly deduced from the capacities of

mankind, and the relations we bear to God, and to each other.'

Having considered and explained the indispensable duty both of private and public worship, he proceeds to observe, that, 'from the obligation all men are under, to assist at the public worship of God, when it is duly performed, they must have a right to meet together, and perform it, as they ought, without suffering any punishment, molestation, or hindrance, whatsoever, from any sovereign, or other person, upon that account. For what God obliges any person to do, no one else can have a right to hinder, or, by any means, deter him from doing.'—'In case, therefore, that men of the true religion do nothing more than meet together to worship God seriously and inoffensively, according to the obligations of this religion, no sovereign can have an authority or right, either to hinder them from so doing, or to punish them on that account; because this conduct on his part, would (as I have said) be assuming an authority to restrain them from doing what God, the fountain of all authority, commands them to do; a supposition plainly absurd.'

This naturally leads our author to consider in what cases, and to what degree, force or restraint may justly be used in matters of religion, and in what cases, and how far, an indulgence or toleration as to public worship, and profession of opinions therein, ought to be allowed to persons in error concerning religion.

Governors, he thinks, have certainly a right to punish those who do not believe in God, and a future state, or who hold any other errors which tend to disturb or hurt the civil state. 'But here, says this judicious writer, the friends of liberty stop. They do not allow, that the same course may be justly taken in the case of errors which, without being in themselves, or by plain consequence, any way hurtful to the civil state, are only repugnant to sacred truth, made known by reason, or by divine revelation. They think that against persons, by whom errors of this latter kind only are held, no force, or civil punishment can, merely on that account, be justly employed, either in the way of punishment, or even of restraint of them from public worship, with an intention to make them embrace the truth in religion.'

The arguments which our author makes use of against compulsive methods in religious matters, shew at the same time the clearness of his judgment, and the goodness of his heart.

'In the first place, says he, as there will probably be at all times many more sovereigns of false religions than of the true one, civil punishments will be much oftener employed against this true religion than on its behalf: and sovereigns, who think themselves in the right, and authorized by God, when they meet with much
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opposition from men, will be, for the most part, disposed, if not at first, yet in length of time, to use rigorous punishments on such occasions, against the professors of the truth; they will inflict heavy fines or confiscations, banishment or death, often preceded or accompanied with torments; by which punishments these persons will be, almost irresistibly, compelled to the profession of known errors, against their consciences, and against the declared will of God. We cannot but be sensible how many persons, such as archbishop Cranmer, Sir John Cheeke, &c. have miserably fallen in this dangerous way: And though we may hope that God will have some regard to the weakness of men under such terrible trials, yet we cannot be certain that he will pardon them; for it is undoubtedly a great sin to deny the truth of God, even when it is to save their lives. It implies a distrust of God's providence, and the supports of his grace, &c. And it is directly contrary to our Saviour's command, *that we should confess him before men*; our disobedience to which precept, he plainly threatens, shall be followed with our damnation. *He that will thus save life, shall lose it.* So that the use of such punishments must be of a very dangerous and pernicious tendency.

Secondly, When such compulsive punishments are used against error in religion, they will do very little or no good; they, probably, will do a great deal of mischief. For they cannot, in any degree, influence the understanding, so as to make men really see things otherwise than they do. If, indeed, the chains that are put upon the body could restrain the operations of the mind, or the flames that burn the former enlighten the latter, there might be some reason for employing fire or force against error in religion. But constant experience shews, that no effect of that kind can ever be produced by them. They will, probably, and generally have, a quite contrary one. Men will hardly ever be disposed to see, or think, that to be the truth, for not seeing which, as it is maintained by the sovereign, they are so hardly used, and, as they will always conceive, unjustly. They will never think well of any arguments offered by their persecutors for it. They will not attend enough to apprehend the true force of them. Now outwardly to profess any thing, though it be really true, which they think in their hearts to be certainly false, will be so far from *pleasing God, who knows the heart*, and requires that men should always profess and act agreeably to what passes in it, that they will, by so doing, highly affront and offend him.

Thirdly, Such punishments, when used in any Christian country, will, in great measure, prevent the unlearned or ignorant part of mankind from having any credible grounds of faith

as to the Christian religion. For these men must, (as I have shewn in the first tract) depend for those evidences, on the probity and veracity of learned men, who must inform them of many circumstances and facts relating to the origin and propagation of this religion, and to the genuineness, safe tradition, and just version of the holy scriptures, which contain it. These facts, the unlearned, of themselves, cannot know. But how can these unlearned persons depend justly on the testimony and veracity of the learned, when they see these latter to be under the danger or dread of suffering rigorous penalties, if they give any accounts of things, that are at all contrary to the religion that prevails in their country? In that case can there be any sure or reasonable dependence on the probity of such men, that they will give right accounts of things?

‘ There will always be ground for suspecting, that, from a fear of suffering, if they should say any thing contrary to the religion of the country, they will misrepresent and give false accounts of antient facts that concern this religion: of which accounts as unlearned men will know themselves unable to judge, they will apprehend, that they may be imposed upon, and therefore will be not inclined to real belief, whatever profession of it they may outwardly make.

‘ Fourthly, The use of civil punishments against men erroneous in religion, will, naturally, tend to diminish very much, and often will destroy the proper Christian benevolence, and, by degrees, even common humanity among men. For neither those who are punished, nor those who punish them, or are accessory to it, can well, if at all, preserve these sentiments, one towards another. For can those inquisitors in Spain or Italy retain any truly Christian benevolence, or even common humanity, towards those, whom, after having kept them for a long time, in many cases, upon mere suspicions, in dismal dungeons, they put, at length, to such exquisite tortures, that they often are near expiring under the insufferable pain? And, if even these tortures cannot prevail upon them to profess against their consciences, they are then, as being incorrigible heretics, delivered over to the secular arm. It is no excuse for this barbarous proceeding, that the inquisitors pretend to intreat the secular powers that the lives of these heretics may not be touched. What is this but hypocrisy, as visible, and as shocking as the flames, in which these miserable creatures are burnt! Is it possible, that they, who thus slaughter men like themselves, and think withal that they are sending them to eternal torments in hell, can have any compassion or affection towards them? They must, without question, be utterly void of all real pity and benevolence. And so indeed, must they, who, by way of punishing

nishing them for heresy, keep men for their whole lives in the most rueful imprisonment, or in the deplorable slavery of the galleys. Can they have any real concern for their spiritual, any more than for their temporal, welfare? It is as plainly impossible to be conceived, as it is to reconcile these practices with the maxims and precepts of the gospel, concerning the real charity and affection that men are required to bear towards each other. Whosoever, says the scripture, *doeth not righteousness, is not of God, neither he that loveth not his brother.* It is vain that he pretendeth a love for God, and a concern for his honour. For how can he who loveth not his brother, whom he hath seen, love God, whom he hath not seen? *Love worketh no ill to his neighbour, therefore love is the fulfilling of the law.* Or how can the poor persons, so unmercifully used, preserve an affection for such unjust and outrageous persecutors? Human nature will hardly allow it; Most plain it, therefore, is, that the use of such rigorous civil punishment for errors in religion, tends to extinguish all charity, and even humanity among men.

Fifthly, The use of these punishments will tend to frighten many men from staying in, or even coming into, a country, where they will be subject to them. For men of probity and piety will reasonably think the liberty of inquiring about, and openly professing their religion, and worshiping God according to it, to be things of the utmost importance, as well as the greatest satisfaction to them; and will dread exceedingly the being in a state, in which they must either be restrained from all these, or must practise them at the hazard of their fortunes, their liberties, or their lives. No outward circumstances of a country or a climate can, in any measure, ballance or compensate for the want of this liberty. For of what value are fine air or fertility of soil, when they are inconsistent with any peace or ease of mind? Or, of what moment are opportunities of gainful commerce, when they must be attended with the final loss of one's soul? In these circumstances, no temporal advantages will engage sober and conscientious men, who make the best citizens, to come into, or stay long in, such a country: So that it will, by degrees, be drained of its people; will lose its manufactures and commerce, and will be so far impoverished and weakened, as to be hardly sufficient for its own defense against foreign enemies: or, at least, its people will grow bigoted and narrow minded; and some of them, perhaps, from being forced to constant hypocrisy, will be apt to grow, in other respects, immoral and wicked. So that such a country is very likely to be weak and wretched in all respects. These are the natural consequences or effects of the use of temporal punishments against real or supposed errors in religion.

In this tract the reader will find all the principal arguments that have been employed for and against a toleration, or liberty of publicly worshipping God to persons erroneous in their religion.

Our author's third tract is on Liberty as to matters ecclesiastical, when a religion is publickly established. 'There are, he observes, two methods by which public worship and instruction may be provided for and maintained. One is, that it should be provided, by the civil sovereign, in concert with the governors and people of the church, when such a one there be duly qualified for that purpose, consisting of the generality of his subjects, whom he judges proper to be taken under his care and protection, and that, in consequence of his provision, he should have some influence and authority in things ecclesiastical. The ground and extent of this authority will hereafter be considered. At present it may be sufficient to observe, that it should be such only as will be consistent with the liberty that is necessary in matters of religion. Such an authoritative provision, made by a sovereign in the respects abovementioned, is called a public establishment of a religion. The other method of supporting a public worship, is by the common, but private, agreement and contributions of the people of each sect in religion; or, when there are several such in a nation, of each congregation of them, to appoint for themselves the places, the times, and other circumstances of their public worship, and to maintain the ministers of it, without any authority or intervention of the sovereign, farther than by his civil power to allow and preserve this liberty to them.'

He then enters into a consideration which of these two methods is most for the interest of a civil state, as well as most likely to secure and promote the constant and regular practice of true religion.

After producing and weighing with great impartiality the several arguments that have been advanced on each side of the question, the bishop decides in favour of regular and established clergy: he then proceeds to consider what hath been said against the lawfulness of making such an establishment by a sovereign, and having refuted the objections generally made, concludes that, most effectually to prevent all broils and disturbances that may arise between the church and state, the religious society should accept of and submit to an establishment made of it by the civil sovereign, who thereby will be entitled to the authority necessary to keep things upon a right bottom, to preserve the quiet, and act for the real interest of both societies. From the consent, therefore, of the Christian church and its governors, the sovereign may have a right of nominating and appointing

pointing spiritual ministers, a right to take care that the clergy perform their duty well, and, if they are faulty, to deprive them of that maintenance which depends upon his establishment, to have an inspection and controul upon the jurisdiction of the church: 'It is true that the sovereign will not have any of these authorities over those who dissent from, and refuse to submit to, his ecclesiastical establishment; for as they have not any benefit from it, of maintenance for their ministers, or the like, they are not subject by their consent to these ecclesiastical authorities, which the sovereign derives only from the consent of the members of the church established. He cannot, therefore, justly interpose to judge of the censures of the dissenting congregations, nor to restore the members excommunicated by them; they are upon a foot, in this respect, independent of him.

' But then it is likewise evident, on the other hand, that if the establishment be of the true religion, and, as such, be really for the benefit of the established church, and also of the civil state, it will then be the fault of all the subjects of the latter, who do not consent to this establishment, which, in reality, they ought to do; and therefore, though they are not punishable by the sovereign, who (as I have shewn), is obliged to permit all his subjects to worship God and practice religion according to their own judgment, in all things not detrimental to the civil state; yet they will, at the same time, be blameable before God, and will be punished by him hereafter, for acting against the welfare of the civil state, except in one case, *i. e.* unless their error in judging wrongly about this establishment, hath been invincible that is, hath not proceeded from a vitious want of consideration, arising from prejudices, that might have been overcome, but from causes not in their power to alter; in this latter case, indeed, they will be acquitted.

' But still they may, by the civil sovereign, be justly subjected to those taxes that are necessary for the maintenance of his ecclesiastical establishment; for as this is really for the benefit of the whole civil community, therefore all the members of that community may be justly subjected to the taxes that are necessary for its support; even those members who are under an invincible error with regard to it, because, the sovereign cannot, certainly, know that any particular persons, who dissent, are under such an invincible error; and even if he did know it, yet their error ought not to exempt them from contributing to any public burthen expedient to the whole, and necessary to be laid on all the members of the community.

' Lastly, If any of the dissenters are visibly and plainly, or if there be just grounds to suspect that they are, so extremely
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averse to the ecclesiastical establishment, and so fierce and resolute in their dispositions, that, if they had opportunity, they would endeavour to subvert and destroy it; in such case, all persons of these dispositions may be justly excluded from such civil offices of trust, profit, and power, as might give them opportunity and means to act, with a prospect of success, against the ecclesiastical establishment. For whatever right they may otherwise have to a capacity of such civil offices, upon the foot of their loyalty and affection to the civil state, considered merely as such, yet as being disaffected, and enemies to the ecclesiastical establishment, which is really, and greatly, for the benefit of the civil state; they are, on that account, to be considered, as so far disaffected to the civil state itself; and therefore may justly be kept out of offices of power, trust, and profit under it, by which offices they might be enabled to subvert and destroy the ecclesiastical establishment, and thereby very much hurt the civil state itself: For all the rights and capacities of every member of the community, are subject to, and ought to be limited by, considerations of the public welfare.'

Subjoined to our author's third tract we find a piece published in the year 1736, intituled, a Plea for the Sacramental Test, &c. which being but in few hands, and having a close connection with the subject of this book, the editors have thought proper to insert. It is a very well-written pamphlet, and contains almost every thing of consequence that can be said on that important point.

Our author's fourth tract is on the Liberty recovered to the people of England by suppressing the authority formerly exercised over this realm by the bishop of Rome. In this the learned Dr. Ellys refutes the absurd doctrines of the church of Rome, with regard to the sacrifice in the mass, the eucharistical communion in one kind only, the invocation of saints and angels. All which he manifestly proves to be wholly without ground in, and even directly contrary to, the holy scripture. As this has been so effectually done by several other able Protestant divines, we must confess that we see no necessity of introducing it into this work.

Tract the fifth contains, An Answer to the ill use, which, it is alledged, has been made of the liberty gained by breaking with the see of Rome.

The Protestant church is charged, first, with sacrilege, for taking away the lands and tythes, that were consecrated to God, and still retaining them in lay-hands. What the bishop observes in that part of his answer which concerns the alienation of the great tythes is worthy the observation of our clerical readers.

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‘ The thing that was least defensible (says he) was the alienation of the great tithes of very many parishes into lay-hands; this was to the disadvantage of religion, and, in all appearance, contrary to the intention of its blessed author, by whose inspiration St. Paul determined, that, as the Jewish priests lived of the altar, so the Christian clergy should live of the gospel; that is, they should have proper maintenance from those they taught. Accordingly the primitive Christians gave even more largely than the tenth of their income to that purpose. By their example, our Saxon ancestors determined to apply the tenth part of the product of their lands to the maintenance of the clergy; this was done with the most solemn forms, and confirmed by several succeeding princes. Now since the dedication of a tenth part of the product of the land, for the maintenance of God’s ministers, was a thing fit in itself to be done; since our kings and parliaments had a full right to make the dedication; since they actually made it, and the grant, as being reasonable, has been very often confirmed by the legislature; since it always continued to be as reasonable, and as much for the service of religion, as it was at first. Under all these circumstances, can it justly be thought, that our legislators had a right, at the reformation, to alienate any part of these tithes into lay-hands?

‘ The chief pretence upon which it was done, was, that these tithes had been unduly appropriated to religious houses, and might therefore be justly taken away as well as their lands; but it ought to have been considered, that this appropriation had been made only by the popes, who had no real authority to make it, and who, indeed, greatly injured the parochial clergy by so doing; to these latter, therefore, the tithes ought to have been restored at the reformation, especially when they lost a great part of their income, by the suppressing of masses and obits, &c. the contrary course to which, of giving these tithes into the hands of lay-men, was certainly a blemish, which, I must own, I cannot undertake to justify. However, I do not presume to determine that the government sins in permitting them to be held, or that the gentlemen possessed of these tithes, are guilty of sin in holding them, and great mischiefs and confusions might follow if these bargains were set aside; for this reason, even the popish clergy, in queen Mary’s time, consented, by a solemn act, that the possessors of these tithes should continue to keep them, and in so doing, they must have supposed that God would consent to it too, which, indeed, there may be some grounds to presume; but then it must also be supposed, that however God may excuse the possessors of these tithes, for retaining the main part of them, he will expect that there should be some competent allowance made out of them

them to the vicar, who does the duty. With this charge or burthen they were at first given; and though the bishops may not now have the power by law, as they formerly had, to cause such an allowance to be made to the vicar, yet the proprietors ought to think themselves obliged in conscience to do it, or the parliament is to make them do something in this way. Lord Bacon, *Resuscit.* part i. p. 188, had reason to observe, as he does, that all parliaments, since the 27th and 31st of Henry VIII. have seemed to stand obliged to God, in conscience, to do something for the church; but it must at the same time, be allowed, that our nation has gone some way towards freeing itself from this obligation. There is a fund arising from the first fruits and tenths, granted by the late queen Anne and her parliament for this purpose, that will in time make some better provision for the poor clergy. This fund consists of about 15000 l. *per ann.* from whence about sixty livings are augmented every year, besides those that are each year augmented in conjunction with private benefactions: and so in process of time, all the small livings in England will come to be augmented. In the mean time, there is no reason for the jealousy that some gentlemen have entertained, that this fund will make the clergy too rich; when there is any ground for such an apprehension, it may justly be diverted to some other purpose; but till then, it is very justly employed to wipe away the blemish of the reformation.'

The second objection of the Romanists to our ecclesiastical constitution, is to the want of regularity and competent authority in our sacred ministry. This objection our author removes by the usual arguments produced on this occasion: as this point is at present of no great consequence, we shall pass on to the next objection, relating to the declarations which the Romanists say our laws make, 'that all the ecclesiastical jurisdiction of our bishops flows originally from the crown; to the practice of our common law courts in restraining the exercise of it by prohibitions; and to the king's judging in the last resort by appeals to his delegates of all proceedings in it, which delegates, and even other judges in ecclesiastical causes, though they be only laymen, yet are allowed to excommunicate persons before them in judgment.'

What Bishop Ellys advances in answer to this objection, is well worthy of our readers perusal, as it sets the whole affair in the clearest light, and plainly proves that the clamour raised against ecclesiastical supremacy vested in the crown, proceeds only from an inattention to the laws by which it is restored and united to the crown, as an antient right and jurisdiction belonging to it.

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Our author then proceeds to consider some of those spiritual privileges and advantages, which, according to the Romanists, we have voluntarily deprived ourselves of, such as private confession of sins, and extreme unction, together with our want of ecclesiastical discipline for the punishment of heresy, schism, and infidelity. To this last objection the bishop very sensibly and judiciously replies, 'That the allegation against us is by no means strictly true. By our laws now in force, no person can bear even any civil office without professing Christianity, even according to the doctrine and practice of the church of England. And, since the revolution in 1688, there has been a law made for the punishment of open irreligion and heresy, especially against the doctrine of the holy Trinity.' — 'The continual existence (says our author) of this law in force, shews that our governors are not disposed to countenance heresy or irreligion, tho' they forbear to go to the utmost rigour against them; nor are there more grounds for the reproaches the Romanists make against our governors for encouraging and cherishing the Protestant dissenters, and their supposed ill designs against the establishment of the church of England. It is true that, in the beginning of the reign of George the first, the schism and occasional conformity acts, which had been a little while before made against the Protestant dissenters, were repealed; because, the former was against their natural right, in taking from them the education of their children. Every father hath an obligation, and a right from nature, to take care of them, not only to provide for them the necessaries of life, but proper instructions as to virtue and religion, as long as they are not able to judge for themselves. You will say that they are the children of the sovereign and of the public, who have a right to judge for them, and not the natural parent; but I say that the right of the natural parent was the original right, antecedent to any civil societies, or rights derived from them. The civil magistrate has no more a right to judge for the infants, than he has to judge for the adult parent of them; I have shewn he has not this latter right; and, if the parent has a right to judge for himself about religion, he must also have a right to judge for his infant child, who is a part of himself. There is no necessity derivable from the interest of civil societies, that the governors of them should judge for all infant children.

'And the other tended to make them more disaffected to the church of England, and less inclined to constant conformity with it, which there was, and is, some good probability, numbers of them may be, by the practice of occasional conformity, in time brought to, after having had opportunities, by this conformity,

formity, to wear off, and lay aside, in great measure, their prejudices and prepossessions against its way of worship, &c.

‘ The only probable and effectual way to do this, is to treat them with candour and gentleness, or at least with justice ; which last, they think, is still due to them, with regard to their not being obliged to subscribe the thirty-nine articles of the church of England. ’Tis true, indeed, this was, at first, made, and remains, a condition of their being tolerated or indulged : but this condition was inserted into that act, when the nature of religious toleration had not been so fully considered as it has been since. The dissenters now alledge, that, as they have not the benefit of the civil establishment, nor do conform to it, they cannot justly be obliged to subscribe or assent to the articles of it : Whoever attempts to shew they have no right in this claim, will, perhaps, find it hard to maintain his purpose ; so that our bishops are not justly blamed by the Romanists, for conniving, as far as they are concerned, at the dissenters not subscribing to the thirty-nine articles ; nor for their being willing that some concessions should be made even to the Quakers, as to their being exempted from swearing in courts of judicature, and being relieved as to the manner of recovering tithes from them. The former of these concessions was made chiefly for the benefit of other subjects, whose properties often might depend on the legal evidence of Quakers ; and the other proceeding as to paying tithes was likewise designed for the convenience and ease of the clergy, as well as of the Quakers.

‘ If the dissenters have as great, and even in some respects greater, liberty than the clergy of the church of England, there are some circumstances which make this indulgence expedient to be granted ; in particular that they may have no shadow of ground to complain of the want of any liberty, necessary to their spiritual interest. But, as to the charge the Romanists make upon our civil governors since the revolution, that they have given the dissenters encouragement to hope, that, by the favour and assistance of the government, they shall be able, by degrees, and in no great length of time, to prevail against the establishment of the church of England ; this charge is made, not only without any sufficient evidence, but even contrary to known and remarkable fact ; for a few years ago, when the dissenters had formed a design to procure the repeal of the Test act, and applied strongly to the then ministry and the house of commons, for that purpose, they found no encouragement from either of them. There were then among the king’s ministers some of the ablest men that this age has produced, and who could not only judge extremely well of the domestic interests of this nation, but who were at the same time great friends

to liberty, and to the moneyed interest in the city, in which last several of the dissenters had a considerable weight. Yet, notwithstanding these circumstances, those ministers would not be induced to favour the dissenters in their attempt against the Test; they may justly be supposed to have seen, that the consequence of the repeal of it would be adding great strength to the dissenters against the establishment; that it would enable them to come nearer to an equality of power with the church, and to push the ministry more strongly against it; and that such a state of things would either end in a subversion of the national establishment of the church, or contribute to the increase and continuance of religious factions, which are the most violent of any. Both of these, they saw, would, or might, be of extremely ill consequence; the contests would always continue, till one of the parties should get the superiority; and if that of the dissenters should obtain it, the civil constitution, in which the true liberty and happiness of the nation depends, would soon be weakened, and lose the balance that preserves it; for, by the prevalence of the dissenting scheme, the supremacy of the crown in ecclesiastical matters would wholly be lost, and the democratical spirit, which has been visibly growing very much for two ages past among us, would be very much, and probably too much, augmented; and, in proportion to the increase of it, the respect to the crown, and to the nobility, would certainly decrease, at the same time, that the wealth, and consequently the great influence of the trading part of the nation upon the burghs, would be continually receiving additions. On these and other accounts, the ministry judged, that giving way to the design of the dissenters against the Test, and consequently to the growth of their civil interest and power, would not be for the interest of the Protestant establishment, considered in general; and accordingly they strongly opposed it, so that it miscarried in the house of commons, and has never since been attempted.'

The remarks contained in the passage above quoted are excellent, and, we believe, speak the sentiments of every good Protestant, who wishes well to his king and country.

The sixth Tract is on the Nature of Supremacy in matters ecclesiastical vested in the crown. Our author here enters more minutely into the subject. Here the reader will see at one view, all the laws relative to this point, from the 26th of Henry VIII. to the 13th of Elizabeth, which confirmed the thirty-nine articles, the thirty-seventh of which speaks of the ecclesiastical power of the civil magistrate, by all which it was either expressly or virtually declared, that they did not give the sovereign any power to preach, administer the sacraments, ordain, &c. but only to visit,

visit, repress, and restrain, with the civil sword, all errors, heresies, &c. upon which the oath of supremacy, so much objected to in the reign of queen Elizabeth, is defended, as meaning only to acknowledge a supremacy of power in our sovereigns; in opposition to any foreign prince, prelate, state, or potentate, and that power only directive, coercive, and merely political, without the least claim to any spiritual exercise of it.—A distinction so plain and obvious, that one would incline to think the learned adversaries to it were not *willing*, rather than not *able* to understand it.

The bishop's seventh and last tract is on the Claim of some English Protestants to greater liberty than they now enjoy. Here, after enumerating the several privileges which the Separatists enjoy, and observing that our dissenting brethren have all the liberty that can be necessary in a religious view, in order to their salvation; he proceeds to consider these three points, viz. First, whether the schism that now unhappily subsists between the dissenters from and the church of England, be chargeable on the former or the latter: Secondly, Whether any alterations in our liturgy be necessary, in order to gain the dissenters: and, Thirdly, Whether the dispositions occasioned by that schism, in some of the dissenters, with regard to the establishment of the church of England, be, or be not, a sufficient reason for excluding the persons so disposed from a capacity of offices of trust and profit in the state. These three important points our author treats with great judgment and candour; but we must refer our readers to the work, being unable to give quotations, as we have already exceeded our limits, in treating of this article.

Upon the whole, this is one of the most judicious and sensible performances we have lately met with, and as such we recommend it to the public; who, we doubt not, will receive it with that approbation which it deserves.

ART. II. *Observations on some fatal Mistakes, in a Book lately published, and intituled, the Doctrine of Grace; or, The Office and Operations of the Holy Spirit vindicated from the Insults of Infidelity, and the Abuses of Fanaticism.* By William Lord Bishop of Gloucester. *In a Letter to a Friend.* By George Whitefield, A. M. late of Pembroke College, Oxford, and Chaplain to the Countess of Huntingdon. 12mo. Pr. 1s. Dilly.

Bishop Warburton having, as our readers must remember, in his excellent tract on the Doctrine of Grace, treated the Methodists with that degree of severity which such pernicious enthusiasts so highly deserve, their great Champion, Mr. George Whitefield,

Whitefield, rises up in their defence, and in these observations, which are contained in a very few pages, and printed (for the convenience of his readers) like the history of Tom Thumb and Jack the Giant-killer, endeavours to refute the Bishop's arguments,

Nec Diis nec Viribus æquis.

He sets out with acknowledging 'that many of our modern defenders of Christianity, in respect to the out-works of religion, such as clearing up the prophecies of the Old, and vindicating the miracles of the New Testament, against the attacks of infidels and free-thinkers, have shewn themselves to be masters of strong reasoning, nervous language, and conclusive arguments.'

We should never have expected Mr. Whitefield would have granted so much as this: but why he should call the clearing up the prophecies of the Old, and vindicating the miracles of the New Testament, points surely of the greatest importance to Christianity, merely the *outworks* of it, we are utterly at a loss to determine.

'But then (says Mr. Whitefield) one thing they seem to lack, viz. a deeper and more experimental knowledge of themselves and Jesus Christ. Hence it is, that when they come to touch upon the internals and vitals of Christianity, they are quite grappled, and write so unguardedly of the all-powerful influences of the Holy Ghost, as to sink us into a state of downright Formality.' The being *quite grappled* is a polite phrase, which, we must own, we do not thoroughly understand; and as to downright *formality*, except Mr. W. means the formality of his own sect, it is absolutely unintelligible. But Mr. W. goes on to observe, that the author of the Doctrine of Grace, 'instead of vindicating or asserting, rather denies and ridicules the standing and unalterable operations of the Holy Ghost; what could a Middleton say more?' What, indeed, Mr. W.? But the Bishop has said no such thing. He has said indeed, that 'on the Holy Spirit's first descent upon the apostles, he found their minds rude and uninformed, strangers to all celestial knowledge, prejudiced in favour of a carnal law, and utterly averse to the dictates of the everlasting gospel. The minds of these he illuminated, and, by degrees, led into all truths necessary for the professors of the faith to know, or for the propagators of it to teach.'—True.—'Secondly, the nature and genius of the gospel were so averse to all the religious institutions of the world, that the whole strength of human prejudices was set in opposition to it.—To overcome the obstinacy and violence of those prejudices, nothing less than the power of the Holy One was sufficient.'—Good.

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—‘ And, thirdly and lastly, There was a time when the powers of this world were combined together for its destruction. At such a period nothing but superior aid from above could support humanity in sustaining so great a conflict as that which the holy martyrs encountered with joy and rapture, the horrors of death and torment.’

‘ But now the profession of Christianity is attended with ease and honour ; we are now so far from being rude and uninformed, so far from being utterly averse to the dictates of the everlasting gospel, that whatever there may be of prejudice, it draws another way.—Consequently, a rule of faith being now established, the conviction which the weight of human testimony, and the conclusions of human reason afford us of its truth, are abundantly sufficient to support us in our religious perseverance ; and therefore it must certainly be a great mark of fanaticism to expect such divine communications as though no such rule of faith was established ; and also as highly presumptuous or fanatical to imagine, that rule to be so obscure as to need the further assistance of the Holy Spirit to explain his own meaning.’ This Bishop Warburton has advanced in his *Doctrine of Grace* : let us hear now what Mr.W. replies to it.

‘ What a total ignorance (says he) of human nature doth this author’s arguing discover ? for supposing that this or any other writer should undertake to prove that the ancient Greeks and Romans were born with sickly, disordered, and crazy bodies, but that we, in modern days, being made of a firmer mould, and being blessed with the established rules of Galen and Hippocrates, need now no further assistance from any present physician, either to explain or apply those rules to our present ailments and corporeal distresses, though we could not, without the help of some linguist superior to ourselves, so much as understand the language in which those authors wrote——Supposing, I say, any one was to take it into his head to write in this manner ? would he not be justly deemed a dreaming enthusiast or real fanatic ? And yet this would be just as rational as to insinuate, with our author, that we, who are born in these last days, have less depravity in our natures, less enmity to, and less prejudice against the Lord Jesus Christ, and less need of the divine teachings of the blessed Spirit to help us to understand the true spiritual meaning of the holy scriptures, than those who were born in the first ages of the gospel. For as it was formerly, so it is now, the natural man discerneth not the things of the Spirit. And why ? Because they can only be spiritually discerned. But when is it that we must believe this author ? For he talks of some of the “ first Christians, who were in the happy circumstance of being found innocent, when they were led into

into the practice of all virtue by the Holy Spirit." And what occasion for that if found innocent? But how innocent did the Holy Spirit find them? Doubtless just as innocent as it finds us, viz. conceived and born in sin. Having in our flesh, *i. e.* our depraved nature, no good thing; bringing into the world with us a corruption which renders us liable to God's wrath and eternal damnation; with a carnal mind, which is enmity against God, and a heart, the thoughts and imaginations of which are declared to be only evil, and that continually; and whose native and habitual language, though born and educated under a Christian dispensation, is identically the same as that of the Jews, viz. *We will not have the Lord Jesus to reign over us.* This, and this alone, my dear friend, is all the innocence that every man, naturally engendered of the offspring of Adam, whether born in the Antediluvian, Patriarchal, Mosaic, Apostolic, or present age, can boast of. And if this be matter of fact, (and who that knows himself can deny it?) it is so far from being superstitious and fanatical to assert the absolute necessity of a divine influence, or a power superior to that of humanity, that it is a most irrefragable argument for its continuance, without the least abatement or withdrawing whatsoever. Since daily experience proves, that, without such a power, our understandings cannot be enlightened, our wills subdued, our prejudices and enmity overcome, our affections turned into a proper channel, or, in short, any one individual of the apostate fallen race of Adam be saved. And if so, what becomes of our author's arguments to shew the fitness of an abatement or total withdrawing of divine influence in these gospel days? Might he not, with as great consistency, have undertaken to shew the fitness of an abatement or total withdrawing of the irradiating light and genial warmth of the natural sun? For, as the earth on which we tread, stands as much in need now of the abiding influence of the genial rays of that great luminary, in order to produce, keep up, and complete the vegetative life in grass, fruits, plants, and flowers, as it did in any preceding age of the world, so our earthly hearts do now, and always will, stand in as much need of the quickening, enlivening, transforming influences of the Spirit of Jesus Christ, that glorious sun of righteousness, as the hearts of the first apostles; if not to make us preachers, yet to make us Christians, viz. by beginning, carrying on, and completing that holiness in the heart and life of every believer in every age, without which no man living shall see the Lord.

It would, perhaps, be to no purpose, to tell Mr. W. that his similes of *crazy bodies*, and the *genial rays of the sun*, do not run upon all-fours, and that the cases he compares are by no

means parallel. But as this gentleman writes merely *ad populum*, metaphor and allegory, he thought might supply the place of argument; if a mischievous boy has not strength enough to fight with a man, he can throw dust in his eyes, and then run away. But to proceed with our author. When he comes to consider the Bishop as an enemy to the Methodists, he grows quite outrageous: 'By thy own pen (says he) shalt thou be tried, thou hapless mistaken advocate of the Christian cause. Not content with dressing up these new missionaries, (the Methodists) in bear-skins, in order to throw them out to be baited by an ill-natured world, he (Bishop Warburton) proceeds to rake up the very ashes of the dead; and, like the witch of Endor, attempts to bring up and disquiet the ghosts of one of the most venerable sets of men that ever lived upon the earth, the good old Puritans.'

What opinion Mr. W. may entertain of these *good old Puritans* (as he calls them) we know not; but very few, we believe, at present, except their legitimate offspring the enthusiasts of our age, look on them as a *venerable set of men*.

But an Independant (says Bishop Warburton) is a Mahometan Methodist. At this Mr. Whitefield cries out, in great wrath,——'What!—an Independant a Mahometan Methodist?—What!—the learned Dr. Owen, the great Dr. Goodwin, the amiable Mr. How, and those glorious Worthies who first planted the New-England Churches, Mahometan Methodists? Would to God, that not only this writer, but all who now profess to preach Christ in this land, were not only almost but altogether such Mahometan Methodists, in respect to the doctrine of divine influence, as they were! For I will venture to affirm, that if it had not been for such Mahometan Methodists, and their successors, the free-grace dissenters, we should, some years ago, have been in danger of sinking into Mahometan Methodism indeed; I mean, into a Christianity destitute of any divine influence manifesting itself in grace and knowledge, and void of any spiritual aid in spiritual distresses.—But from such a Christianity, good Lord deliver this happy land.'

But the chief strength of Mr. Whitefield's arguments (if they may be so called) against the bishop is still behind: we will lay it before our readers in his own words.

'You know, my dear friend, what our ministers are taught to say when they baptise: "I beseech you to call upon God the Father, through our Lord Jesus Christ, that of his bounteous goodness he will grant to this child that thing which by nature he cannot have." But what says his lordship?—All influence exceeding the *power of humanity* is miraculous, and therefore to abate or be totally withdrawn, now the church is perfectly established.

blished. What say they when they catechise? "My good child, know this, that thou art not able to do these things of thyself, nor to walk in the commands of God, and to serve him without *his special grace*."—But what says his lordship? A rule of faith being now established, the conviction which the weight of human testimony, and the conclusions of human reason afford, are abundantly sufficient to support us in our religious perseverance. What says his lordship himself, when he confirms children thus catechised? "Strengthen them, we beseech thee, O Lord, with the Holy Ghost, the Comforter, and daily increase in them thy manifold gifts of grace, the spirit of wisdom and understanding, the spirit of council and ghostly strength."—But what says his lordship, when he speaks his own sentiments? All aids in spiritual distresses, as well as those which administered help in corporeal diseases, are now abated or totally withdrawn.—What says his lordship when he ordains? "Dost thou trust that thou art inwardly moved by the Holy Ghost?—Receive thou the Holy Ghost."

Come, Holy Ghost, our souls inspire,
And lighten with celestial fire :
Thou the anointing Spirit art,
Who dost thy seven-fold gifts impart.
Thy blessed unction from above,
Is comfort, life, and power of love ;
Enable with perpetual light,
The dulness of our blinded sight.

What says his lordship when pronouncing the blessing? "The peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God."—But what says his lordship when retired to his study? All supernatural influence, manifesting itself in grace and knowledge, is miraculous, and therefore to cease under a perfect establishment.—What says—But I check myself ;—for the time would fail me was I to urge all those quotations that might be produced out of the articles, Homilies, and public Offices, to confront and invalidate the whole tenor and foundation of his lordship's performance. But how it is consistent with that wisdom which is from above, (and by which his lordship attempts to arraign, try, and condemn the reverend Mr. John Wesley) to subscribe to, and make use of, public offices in the church, and then as publickly deny and contradict them in the press, I leave to his lordship's more calm and deliberate consideration.'

Here we find Mr. Whitefield, in spite of all his pretences to argument and reason, is obliged to fly at last to the Methodist's great impregnable fort, to which they always retreat ; the ar-

ticles and homilies. Their constant cry is, Why did you subscribe, if you don't adhere to, confide in, and be directed by every syllable of them? The reply, to every rational and sensible man, is unanswerable; because the articles and homilies are the works of fallible men, and the scripture is the word of God, if at any time they appear to contradict each other, the latter is to be attended to, and not the former: but this way of reasoning will never satisfy bigots and enthusiasts.

Mr. Whitefield's observations on the bishop's book are, as our readers will easily see, from the short extracts here made from them, but very weak and flimsy; at the same time we cannot help observing, that they are greatly superior in point of style to what he generally delivers from the pulpit, which we suppose is adapted to his audience, and consequently low and vulgar. Some people may perhaps infer from the different forms which he assumes as preacher and writer, that when he is talking nonsense at the Tabernacle, it is not from want of capacity to do otherwise; and that, in short, he is, after all, as is the opinion of many, more k——e than fool.

ART. III. *The Origin and Progress of Letters. An Essay, in Two Parts. The First shewing when, and by whom, Letters were invented; the Formation of the Alphabets of various Nations; their Manner of Writing, on what Materials, and with what Instruments Men have written in different Ages to the present Time. Wherein is considered the great Utility of this Art with regard to Mankind. The Second Part consists of a compendious Account of the most celebrated English Penmen, with the Titles and Characters of the Books they have published both from the Rolling and Letter Press. Interspersed with many interesting Particulars by Way of Notes throughout the First Part; and the Second is a new Species of Biography never attempted before in English. The Whole Collected from undoubted Authorities, by W. Massey, Master of a Boarding School for many Years at Wandsworth in Surry. 8vo. Pr. 5s. Johnson.*

WE cannot help congratulating the public on this very uncommon attempt to revive the useful but too much neglected art of antiquarianism. The author of the work before us in his first essay, has discovered erudition sufficient to entitle him to at least a middling rank in learning. He has, with great accuracy, delineated the formation of the alphabets of various nations, and perhaps this is a species of knowledge of more importance to the interests of learning than is generally supposed. The author's observations upon the Saxon and Norman hands in England, are connected with the study of the most instructive antiquity.

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‘ Though the Normans, says he, introduced rude and scrawling hands amongst us, so that even their charters, and other instruments of the greatest consequence, are often written, we are told, in so bad a character, as to be scarcely legible; yet they endeavoured to make some amends for that defect, by gaudy ornaments. But a piece of mean writing, however adorned with colours and illuminations in gold and silver, is like a woman of coarse and ordinary features, set off with fine lace, paint, and patches. The Saxons seldom made use of any other colour than plain black ink; yet there was such a regular uniformity, and strength in their character, that it rendered their writing very agreeable to the eye. The Saxon hand was *simplex munditiis*, & *sine fuco*, neatly plain; but the Norman appears in the tawdry attire of a common harlot. Dr. Hickes, in the preface to his Thesaurus, says, “He never saw any written instrument of the Anglo-Saxons, that was really genuine, adorned with letters of splendid colours, in red or green; and that those charters are justly suspected to be spurious, that are attributed to them if there be the figures of any golden crosses therein.” It is well that Mr. Massey qualifies his censure of the Norman hands with a *we are told*; for we greatly doubt whether all the art and dexterity of the penman he celebrates can equal the beauty of the writing of the first Norman charters, and the original of the Magna Charta in the time of king John, now to be seen in the British Museum. We doubtless should have had many more, had it not been for the intemperate zeal of some of the first Protestants; who, because they found great errors in the faith and practice of the Roman Catholics of that time, were for destroying every thing that fell into their hands, which once belonged to Papists.

‘ Now as the copying of books for the use of religious houses, or common sale, was a business in those days that employed many people; some writers far exceeded others in that art; and no doubt there was an emulation amongst the chiefs of that faculty, as well as there has been, and still is, among the principal writing masters of this present age. It is to this emulation, a praise-worthy ambition, that we owe, I believe, many excellent performances, not only in mechanic employs, but also in the liberal arts and sciences.’

To the reader who has seen the many fine illuminations that are to be met with in the manuscripts of the British Museum, the following extract must be agreeable.

‘ In those dark times of popery also, a set of new artists, called illuminators, found good business in decorating their books of devotion, with fine colours not only in ink, but also with gold and silver, especially the initial letters, and other

significant capitals. This is very observable, in many ancient missals, or mass-books. Which practice, our ancestors, the Anglo-Saxons, borrowed, or rather imitated, from the Italians, as our learned antiquary Humph. Wanley tells us, in his preface to his *Antiqua Literatura Septentrionalis*.——But as these decorations were made oftener with pencils, or small hair brushes, than with pens, they more properly belong to painting than to writing; yet being so nearly connected together, I could not well omit taking this notice of them, as they fell in my way. Besides, I have seen some curious writing, performed here in England with a fine hair brush; which may be better done that way, upon very soft and thin paper, than with a pen. Vossius tells us (*De Arte Gram.* lib. i. c. 26.) from Nicolaus Trigaltius, That this manner of writing is in use among the Chinese; (their paper being extremely thin and fine) and that their pencils or brushes are made (*è pilis leporinis*) of the hair taken from hare skins. J. Bapt. Tavernier, (in his relation of the kingdom of Tunquin, p. 26) informs us also, “That the Chinese for every word have a different figure; and that those figures are made with small brushes, or hair pencils; and that they make use of a certain ink, which being made up into a paste, is moistened with water when used. They have also another sort of colour for certain words. But they cannot make use of pens, as the Europeans do, which are made of quills; nor of those of other eastern people, which are made of small reddish brown reeds; the best of which grow in certain marshes, in the kingdom of Pegu, and Arachan.” To the same purpose let me add the following paragraph, taken from Belon’s Travels, p. 10. “There is a plant in the vallies (of mount Athos in Macedonia) called Elegia, whose branches serve instead of writing-pens; for neither the Turks nor Greeks know the use of quills.”

‘The ink likewise that the Saxons and Normans made use of, was of such an excellent kind, both for brightness and durability, that we can now make none like it. Mr. Wanley says, in his abovementioned preface, that he never saw any foreign manuscripts, written within the same period of time, that can be compared, with regard to the beauty and excellency of the ink, to the manuscripts of those our ancestors; so that it is supposed, that the secret of making their ink lived and died with them; and it is now reckoned amongst the *res perditæ & amissæ*.’

But whatever merit there may be in Mr. Massey’s learned dissertation contained in the first part of this essay, we cannot help owning ourselves to be best pleased with the biographical part of his performance, in which he has rescued from oblivion the memory of many worthy men, eminent in penmanship, and
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consequently benefactors to the public. The best authors have been thought worthily employed in transmitting the memoirs of painters, and why not of the other graphical arts, particularly penmanship? If we are not mistaken, Mr. Massey, by consulting the Harleian catalogue, might have improved and enriched his essay, by giving us the history of the famous silver pen, which was, towards the end of queen Elizabeth's reign, publicly written for, and appropriated as the reward of the best penman, and, in former times, was no mean branch of the English education. As a specimen of Mr. Massey's industry, we shall here present his account of a writing-master, who was far from being a mean ornament to learning itself.

‘DAVIES, (John) this celebrated writing-master was born in Hereford, and was sent, when young, from a grammar school there to the university of Oxford; but Anthony Wood, in the *Athenae Oxonienses*, says to what house of learning he knows not. Probably he was never entered in any college; at least he never took any degree, though he remained there several years. After his leaving the university, he went into his native country, where he obtained the character of a good poet, and published several books, whose titles the aforesaid A. Wood enumerates, and adds, that not finding a subsistence by poetry, he set up for a writing-master; first in his own country, and afterwards at London, where at length he was esteemed the greatest master of the pen of any man in England. Fuller, in his *Worthies*, speaking of this Davies, tells us in his humorous way of expressing it, “that he sometimes made pretty excursions into poetry, and could flourish matter with his fancy, as well as letters with his pen.”

‘In what year he came up to settle in London, I cannot inform myself; but that he lived in Fleet-street, in 1611, and was a Roman Catholic, the following extract from Mr. Peck's *Desiderata Curiosa*, vol. II. b. 12. puts it beyond all doubt. In the life of Arthur Wilson, are these words. “Then (my father) in 1611, took a resolution to put me into some office, and heard of a place in the exchequer; but I could not write the court and chancery hands. So my father left me for half a year with Mr. John Davies, in Fleet-street, (the most famous writer of his time) to learn those hands; who being also a papist, with his wife and family, their example, and often discourse, gave growth to those thrivings I had; so that with many conflicts in my spirit, I often debated which was the true religion.”

Notwithstanding A. Wood mentions the titles of many of John Davies's poetical performances, such as *St. Peter's complaint*, with other poems, London, 1595, in quarto. *Microcosmus*, Oxford,

1603,

1603, quarto. Wit's Pilgrimage, &c. yet the only book of his from the letter-press, that I remember to have seen, is his Scourge of Folly, chiefly consisting of epigrams; which book, A. Wood takes no notice, which I wonder at; perhaps he never met with it. *Bernardus non videt Omnia*. Some specimens, which more immediately relate to himself, I shall here recite out of that book.

* To my brother Mr. James Davies, master of the art of writing, in Oxford:

* James, now thou liv'st, where I with pleasure liv'd,
Yet thrive thou there, no worse than there I thriv'd;
And thou wilt Oxford find a loving nurse,
To feed thy maw with meat, with coin thy purse. p. 218.

* It is probable, that when he left Oxford, he left this his brother James there, to supply his place. He had another brother likewise, Richard Davies, who was a master in the same faculty; but where he lived, he does not tell us; he writes to him thus:

* Conform thine head and heart, unto thy hand,
Then staidly they thine actions will command;
Thy hand I taught, and partly stor'd thy head,
With numbers, &c. page 218.

* In another of his epigrams, he tells us, he married a wife, whose name was Croft; by whom, he says, he had a *crop of care*, meaning, I suppose, several children.

* But the 251st epigram (which is upon himself) has something very smart in it, by way of retort upon one John Heath, who, it seems, had touched him to the quick, by censuring his poetry, in a book of satyrical epigrams, intitled, *The House of Correction*, published in duodecimo, Anno Dom. 1619. Davies begins thus:

* A dry friend lately thus did write of me,
But whether well, or ill, the world shall see,
"There's none more fitter than thou to indite,
If thou could'st pen as well as thou canst write."
* This praise is capital; ah, so were't scan'd,
Then shou'd my head be prais'd before my hand,
But this doth lightly lift my hand so high,
To fall on mine own head more heavily;
If I deserve it, still so let it fall,
So shall my shame, not fame, be capital.
If not, your Heath-bred muse is but a drab,
That (Joab like) embraces with a stab.

‘ In the 225th page of the said book, there is likewise an epigram addressed to his son S. D. He seems to have a good deal of malignity in his natural temper ; but his *spleen* was very manifest, in what he wrote against Peter Bales, as I have taken notice in the article of that celebrated, if not foremost penman, in the rank of our English writing masters.

‘ If the course of his practice, our author published one book (if not more) from the rolling-press, which is intituled, *The Writing School-Master*, or *Anatomy of Fair Writing*. It was engraved by one John Ingheenram ; but when it was first ushered into the world, I cannot say. The first edition of it, that I have met with is, that of 1639, which was twenty years at least after his decease.

‘ It contains thirty-one plates, with some leaves of directions for writing, &c. in letter-press work at the end. I have also seen another edition of it, published in 1663. But I find nothing in either of them that merits the compliment that the ingenious Robert More gives him, in his essay on the invention of writing ; where he styles him the incomparable John Davies. Perhaps Mr. More had seen some of his performances that deserve that encomium, which have not come to my knowledge ; for as he was a good judge of writing, and a gentleman of unsuspected sincerity, I think he would not have given Davies that character, in prejudice of others, without very good reasons for it.

‘ If he published any other copy-books besides the *Anatomy of Fair Writing*, I am a stranger to them ; and yet Mr. Oldys, under the article of Peter Bales, in the *Biographia Britannica*, tells us, “ that he was some time tutor in the art of writing to prince Henry, as he writes before one of his copy-books.” What copy-book that was, what title it had, or in what year published, are particulars of which I can yet obtain no further information. Dr. Birch, in his elaborate life of this prince Henry, takes notice more than once of his fair hand-writing, and the neatness of the character, in which he penned his letters. It is probable, his great improvement in writing, was owing to the instruction and care of Mr. Davies ; though Dr. Birch does not inform us, who was prince Henry’s tutor in that art.

‘ Thomas Fuller, in his worthies, in Herefordshire, tells us, he was a good writer in the secretary, roman, court, and text hands ; but in all those he was exceeded, after his death, by Richard Gething, his countryman and scholar. All that I know of John Davies’s death, is what I find in A. Wood’s *Athenae Oxonienses*, where he tells us, that he died about the year 1618, and was buried within the precincts of St. Giles’s church, in the fields, near London ; for which he quotes T. Fuller, as his authr.’

We

We have chosen to give the above extract concerning Mr. Davies, as in one of his poems, intituled, *Microcosmus*, he appears to have been a friend to Shakespear, from the following lines.

‘ Players, I love yee, and your qualitie,
As ye are men, that pass time not abus’d :
And some I love for painting, poesie,
And say fell Fortune cannot be excus’d.’

It is proper to acquaint the reader that the players here mentioned are marked in the margin to be W. S. R. B. William Shakespear, Richard Burbage. It may likewise not displease our reader to know that Shakespear himself wrote a very fine Italian hand, very little inferior to that of Davies.

ART. IV. *The Histories of Lady Frances S——, and Lady Caroline S——. Written by the Miss Minifies, of Fairwater, in Somersetshire. In three Volumes. 12mo. Pr. 9s. Doddsley.*

THE taste for novel-writing and novel-reading is grown so universal amongst us, that it might be deemed a *crimen læsæ majestatis* against the public, to call it in question; more especially as it would be encroaching on the privileges and pleasures of the fair sex, who have an indisputable right to amuse themselves in what manner they please: we cannot, therefore, but be of opinion that the Miss Minifies, of Fairwater, in Somersetshire, were, at least, very innocently, if not usefully, employed, in writing the *Histories of Lady Frances and Lady Caroline S——*, a work greatly superior to the common run of lives, adventures, memoirs, &c. which have appeared for some years past. Though we do not, in this performance, meet with that perfect and intimate knowledge of the human heart, that variety of well-drawn characters, or those delicate strokes of genius and humour, which we admire in Richardson and Fielding, we shall, notwithstanding, be agreeably entertained by an interesting story, related in an easy and familiar style, with many sensible and judicious observations interspersed; and an unaffected air of piety and virtue diffused thro’ the whole, cannot but recommend it to every unprejudiced reader.

The story is told, after the manner of *Clarissa*, in a series of letters, a method, in our opinion, liable to many objections; particularly that of involving the history in great obscurity. The narrative, however, as well as we could extract it, is as follows.

Lady

Lady Frances S——, the principal heroine, and daughter to the duke of ——, is extremely ill treated, whilst a child, by her mother: she is protected by Lord Henry her uncle, who takes her to live with him in the country: whilst she is there, she falls in love with captain Worthley, son of a lady who lives with lord Henry, and whose daughter he was on the point of marrying, when she unfortunately died: lord Henry approves of the match between lady Frances and Mr. Worthley, and makes the proposal of it in a letter to the duke, who, contrary to their expectations, is so incensed at it, that he immediately takes away lady Frances from her uncle, and confines her, with an intention of marrying her to lord Milford. Lady Frances makes her escape out of her father's house, and, after being privately married to Worthley, returns to it undiscovered: the affair, however, is soon found out, by means of an intercepted letter, and lady Frances turned out of doors. She flies for shelter to lady Lucy Walton, who had been her school-fellow at Chelsea, and with whom she had lately renewed her acquaintance. Lady Lucy, with the consent of her father, receives her with great tenderness and affection. Lord Henry endeavours to reconcile the duke and duchess to their daughter, but in vain. Mr. Worthley goes abroad, and lady Frances lives again with her uncle. The duchess continues a long time inexorable; but, at length, being seized with the small-pox, and in great danger, repents of her cruel behaviour to lady Frances, and is reconciled. Colonel Worthley returns, and is promoted by the king.

So much for lady Frances. We must now proceed to the other heroine—Lady Caroline S——, whose adventures are more romantic than those of her sister.

Know then, gentle reader, that in the duke of ——'s family lived one Mrs. Dalton, who, having a daughter of her own, nearly of the same age with lady Caroline, when her ladyship was about a year old, thought proper to make an exchange, to bring her own child up as lady Caroline, and to send lady Caroline down (as her child) into the country to her father, Mr. Nevison, an old clergyman, who educates her as his grand-daughter. The supposed lady Caroline, daughter to Mrs. Dalton, dies; the real one grows an accomplished young lady, under the care of the good doctor. Lord Ormsby, the brother of lady Lucy Walton (the same lady who so kindly received lady Frances) falls in love with the supposed Miss Dalton; but imagining her far beneath him with regard to family and fortune, resolves, if possible, to get her for a mistress: he assumes the name of Beaumont, gains her affections, and makes a proposal of marriage, which is agreed to by herself and Mr. Nevison: he then
decoys

decoys her away from her supposed grand-father's house, under a pretence of meeting her mother, puts a guard upon her, with the design, after a few days to discover to her his quality, to point out the impossibility of his marrying her, and thus, by degrees, to persuade to become his mistress. The young lady, by a conversation casually overheard, discovers his wicked intentions, in consequence of it falls ill, and is at the point of death. Lord Ormsby, finding himself detected, and alarmed at her danger, is struck with remorse: he sends a letter to his sister, lady Lucy, wherein he lays open the whole affair, and testifies his utter abhorrence of his past conduct, and sincere repentance. Lady Lucy comes to (the supposed) Miss Dalton, comforts and relieves her: she recovers, and returns to Mr. Nevison. Lord Ormsby offers to marry her, which she refuses; he is to the last degree unhappy. An unexpected accident, however, happens, which sets all matters right. Mrs. Dalton catches the small-pox of the duchess, and dies, leaving a letter behind her, in which she acknowledges the fraud she had been guilty of, with regard to the exchange of children. The duchess finds the supposed Miss Dalton to be her daughter lady Caroline. Lord Ormsby marries her, and every thing ends happily.

Such are the outlines of the Miss Minifies fable; by this imperfect sketch of it our readers will be better enabled to relish the following extracts from the work itself.

It may not be amiss, previously to inform them that, contrary to Mr. Richardson's method (which is, perhaps, the best) of employing the *leading characters* in the relation of their own adventures, our authors have thought proper to make the subordinate personages tell the greater part of the story, most of the letters passing between lady Lucy Walton and her friend Miss Hamilton.

Our readers may remember that, in our narrative, we informed them, that lord Henry was to have married Mrs. Worthley's daughter, who unfortunately died; the relation of this circumstance, as told by Mrs. Worthley herself, in the first volume of this history, though it is a kind of digression from the principal subject, is, in our opinion, much the best written part of this performance. Take it in Mrs. Worthley's own words.

'On parting with my children, and their kind protectress, an unusual melancholy seized me; but this I imagined was owing to the difficulty I had, in tearing myself from the society of persons so dear to me. Ten months passed without any incidents happening worth your attention, except that I constantly received excuses from her grace for detaining my girl, and a promise of paying me a visit with her early in the summer. One evening,

evening, as I was walking in a little wood near my house, I saw a chariot and six driving swiftly towards it: as soon as it stopped, a young gentleman, whom I did not immediately recollect, stepped from it; but what was my astonishment, after speaking to one of my servants, to see lord Henry hastening to meet me. To those enquiries my gratitude suggested, his answers were short and unconnected; but when I mentioned my children, his embarrassment increased: he endeavoured to hide it, giving me a letter, which a secret impulse made me open with impatience; first asking his excuse for doing it. These, madam, as near as I can recollect, were the contents.

‘ My dear Mrs. Worthley,

‘ Our good and amiable daughter has, for some days past, been indisposed in an inflammatory disorder on her lungs; but don’t, my dear partner in this inestimable treasure, imagine the worst; for the physicians I have called in, who are men of great skill, assure me, there is no danger. Lord Henry, knowing the tenderness I have for my charming girl, has proposed attending you to town: the seeing you will be to her the most effectual restorative, and give sincere satisfaction to, madam, your affectionate and obliged humble servant.

‘ P. S. Miss Worthley knows of your coming to town, but not the occasion.’—

‘ On turning to your uncle, I observed he hastily withdrew a handkerchief from his eyes. What a noble tenderness is this, my lord, that can so affect you for the distresses of others; but tell me, my lord, continued I, has her grace really let me know the worst of my child’s disorder?—Indeed, madam, he replied, I flatter myself, there is no danger apprehended, the slightest appearances of which would, I must own, greatly alarm me. O Mrs. Worthley! you know not the interest I have in the life of that excellent creature. Can you pardon me, madam, for hiding the passion, in which I glory, so long from you?—My surprise prevented me from interrupting him, and he went on. Call it not want of confidence, but a diffidence whether I might ever have it in my power to make her mine. Even to herself I did not disclose my sentiments, till I had prevailed on my mother to give them her sanction, with a promise of endeavouring to add to it that of my father’s, who has the highest esteem for Miss Worthley, and never denies any thing to the felicity of his children. Confounded by a declaration so unexpected, I scarce knew what answer to return. When I would have thanked him for the honour he intended us, he prevented me, by saying,
Mention

Mention not that, madam, the honour is mine ; who never saw those charms generally imagined to consist in titles and splendor, till Miss Worthley gave me hopes I might one day ally them to her virtues.—He further added, that the reason her grace had given Sophy for requesting my presence at this time was, that she might communicate to me his lordship's choice, and have my approbation of it confirmed.—How much the manner of conferring enhances an obligation, to a mind not ungenerous ! Mine was oppressed ; but with sensations the most agreeable. We sat out early the next morning, and found several relays of horses properly disposed on the road, by which means we came to town the day following. The duchess met us at our alighting from the chariot, expressed her satisfaction at seeing me, and said she hoped her dear girl was something better since she wrote to me. His lordship shewed vast pleasure at this account, eagerly enquiring if he might not be allowed to attend her. Her grace replied, that waiting my arrival at a window fronting the street, she was just dropped asleep in her chair. I begged to be permitted to go to her, on which his lordship left us ; but as he went out at one door, she that moment came in at the other. Not having seen her so long, the alteration in her person was more visible to me ; and struck me with a sorrow I had great difficulty to prevent from appearing. A paleness, like that of death, overspread her cheeks, once animated with the blush of health ; her eyes seemed starting, and full of languor ; and her voice was so lost, as to be scarcely distinguishable. She asked me, after her joy was a little subsided, if I did not perceive the cold she had taken, by walking too late at Vauxhall ; but I ought not to complain, she said, because it was my own obstinacy that occasioned it. I hoped the change of air, I replied, would soon get the better of her indisposition : that I should request her grace to part with her for some weeks, finding I could not support a longer separation.—Yes, Mrs. Worthley, returned the duchess, we will divide her time between us ; for now shall I claim an equal share in the affections of my daughter : but let me conduct you to my closet ; I have an affair of importance to communicate to you.—See, my son is coming towards us ; we'll leave him to entertain Miss Worthley.—This once more called the blood into its native throne, which tinged her whole face.—On our retiring her grace convinced me, in the most endearing manner, that she approved lord Henry's inclination ; but said, she had not yet mentioned it to the duke ; but she had very little doubt of his compliance, and proposed soon to begin her embassy.—The physicians advised the country air, as most likely to restore my daughter's health, which made hasten my departure, though afraid her reluctance in quitting
the

the duchess would be attended with painful consequences.—After a few days, accompanied by lord Henry, we took our leave; but his lordship was so impatient to join his and her grace's interest, that, having conducted us down, his stay was short; but he fixed an early day for renewing his visit, and for bringing with him the sanction of the duke, who, he was assured, would not withhold it from him.—The time elapsed, her indisposition increasing; and while I waited in anxious expectation of an event, on which not only his happiness, but perhaps the life of my child depended, instead of himself, arrived one of his lordship's servants. There was something in his look, that struck me with terror; which was heightened, when, upon my asking for the duke's family, the poor fellow gave me no answer to my question; but holding out a letter, turned aside his head, wiped his eyes, and sobbing aloud, went from me.—A shivering coldness rushed through my veins; ten thousand ideas crowded at once upon me; but these lites suspended every faculty of my soul.—

‘How shall I tell my good, my kind Mrs. Worthley, the dreadful, dreadful loss I have sustained, that she, my dear Sophy has sustained? Oh madam! my friend—my indulgent mother is no more! an apoplectic fit has carried her off. Miss Worthley's health is already in so precarious a state, that she must not yet know this addition to my misfortunes. Should she too be snatched from me!—Prevent it heaven! Indeed I cannot bear the thought.—Tell me she is better—tell me she will soon recover;—then shall a gleam of hope again revisit the distracted soul of your and her most affectionate, and most unhappy;

‘Henry S——.’

‘Before I had quite read it through, Sophy came into the room. I would have conveyed it from her sight but it was too late, my grief having brought me to such a state of insensibility, that she took it from my hand, without my being able to prevent it. I was surprized to see with what composure she received the fatal tidings: forgetting her own concern, she endeavoured to lessen mine, by the most filial endearments: but this affected ease her strength could not long support. I was awakened from my stupor by an universal trembling which suddenly seized her. With difficulty I sustained her, till the servants came to my assistance. Violent faintings succeeded each other with little intermission. Judge the distracted state in which I was involved; yet in her intervals was I obliged to appear before her with even a shew of cheerfulness.—Seeing the physicians more uneasy at her late symptoms, than I had ever

till then observed them, I insisted on knowing their real sentiments; for, said I, if I am threatened with a blow, which to me will be worse than death, I conjure you tell me, that I may prepare to meet it with a resignation due to the divine Power who deals it.—After some hesitation, they told me it was their opinion my daughter's disorder proceeded from a sudden decay of her lungs, which might possibly baffle all their skill and diligence; but still added, that there was a probability some of the medicines they had already given, and would farther prescribe, might yet succeed.—Heaven lent me resolution that moment, or no earthly consolation could have supported me.—Pardon me, madam, pardon a fond mother, who (though with pain) loves to recount the precious minutes, as they flew, whilst she was blessed with the sight of her beloved child.—When her grace was interred, lord Henry sent word he intended being with us in a few days. Contrary to my own belief, I flattered myself his presence might give her spirits, if not health. So greedily do we grasp at the least shadow of hope, where a disaster is foreseen, that will certainly destroy our peace; little suspecting that we only climb a steep precipice, to make our fall the greater.—His lordship's interview with her was affecting beyond imagination; he approached her with an assumed air of calmness; took her hand, his own trembling so that he could scarcely hold it; while passion struggling for vent, choaked the passage of his words, and he could only express himself in broken accents. Not being able to bear the conflicts of his soul in her presence, he left the room with precipitation. Go to him, my dear mother, go to him and comfort him, said she; his seeing me has, I fear, raised in his memory what can never be erased from mine.—Happy, that she did not attribute any part of his concern to the alteration in her own health: I told her, I did not expect he would so soon get the better of it, considering the tender duty he always bore her grace. We must both, my love, endeavour to console him; and your being chearful will, I am convinced, the soonest effect it.—Having said this, I went to seek his lordship, and found, by the redness of his eyes, that his heart was just relieved by a friendly shower; and he listened, with some degree of patience, to the reasons I urged for a resignation to our fates, if they destined us to be unhappy.—A fortnight after reduced her to such a state of weakness, that it would not permit her to leave her room; yet had she never mentioned to us, that she thought herself in the least danger. One morning, when she was remarkably chearful, lord Henry, delighted at seeing a symptom which he thought favourable, was proposing a journey to the Hot Wells at Bristol, when she could bear the fatigue of travelling.

velling. Your lordship is very obliging, said she, interrupting him; but don't you really know, looking at us with a piercing serenity, that I am preparing myself for a journey of much higher consequence? We both guessed at her meaning, and sorrow kept us silent; whilst she thus proceeded. I was never superstitious, yet own my resolution was last night staggered by a dream, which I look on as ordained by heaven, to warn me of my approaching dissolution.—Soon after I was retired to rest, a tranquil sleep took possession of my senses; when methought my dear, my ever honoured second mother stood before me. The splendor in which she appeared, dazzled my sight, and I endeavoured to hide my face; but advancing towards me, she took my hand, calling me by the tender name of daughter. Encouraged by the sound of a voice so dear to me, I lifted up my eyes.—The same bright benignant smile, that always shone upon her countenance, was heightened, not diminished. Her robe was transparently white, and the crown that encircled her head, reflected so great a brilliancy, that, like the sun, it enlightened every thing around it. In one hand she held a golden harp, in the other a mirror. Upon the harp she made the most enchanting music; singing the praises of her God in strains so melodious, that I could no longer restrain the extacy of my soul, but joined with her in chanting the same praises to the great Creator; and was surprized to hear my own voice equally harmonious. All that fear and reverence, which had at first seized me, at sight of the shining vision, was now fixed on the omnipotent power worshipped in my song, of Holy, Holy, Holy: these words I distinctly remember. The music ceasing, she held the mirror to my face, bidding me look on it. I obeyed; but was so transformed, as to have no idea of myself, till the angelic form assured me, I saw no other. The reflection was more beautiful than fancy can paint. Whilst I stood in admiration, a robe was thrown over me, and a crown of light placed on my head, like that of my once earthly, but now heavenly, guide; who told me I should soon be in reality, what at present I only saw in a transitory appearance. My joy and emotion were so great at these assurances, that I offered to seize one of her hands: she, knowing my intention, held it out to me. The clay-coldness of it awoke me; when I found I had taken hold of the wood-work of my bed.—Here the dear creature ended.—Lord Henry's affliction was too big for utterance.—Watching her looks, I saw them alter; I saw his lordship endeavouring to support her in his arms, which roused me from a fixed thoughtless stupor to a more expressive sorrow.—I insisted on his leaving the room, as soon as we perceived the least sign of her return to life, lest the seeing him in

the agonies he then was, might throw her back into the same degree of insensibility, from which she was but just returning. —Three days were past in a dreadful uncertainty; expecting each would terminate in the great event that threatened us. Seeing it now irretrievable, and being both in her room at the fatal moment, lord Henry on his knees by her bedside, she took a hand from each, and first pressed one, then the other, to her dying lips, pronouncing these words, which were all she had spoke distinctly since her seizure. —Will you, my much-loved lord, the only one who has ever shared in your Sophy's affections, for my sake, for her own sake, cherish the best of women, and of mothers? I am called upon this moment to join yours, from whom I have received tenderness truly maternal. —Let this comfort you, my lord, and you my dearest mother, (throwing her arms about my neck) that I am assured by her I shall be blessed, —blessed beyond even what you yourselves could wish or imagine. She then recommended, in the strongest terms, her brother to his care; desiring he would be his protector and instructor through the difficult paths of youth, which he knew how to tread with such noble exactness. My Lord, with a fervency near to devotion, assured her he would only live to obey every command of hers; for, said he, bathing her hand with his tears, is not your mother, my dearest life, already mine? shall not then your brother be my brother? While they live will I admit of no other consolation, than in striving to promote their happiness. —At this a grateful smile took possession of her countenance, indicating an inward peace, receiving the only addition it could receive, and in less than an hour she expired, without nature's offering the least struggle to detain her soul from the hands of its maker.*

Though the style of this novel is, in general, easy and perspicuous, justice obliges us to say, that, in some parts, it approaches the turgid and bombastic *, and is in others a little too flowery and

* For instance: 'Thus, my dear lady Lucy, are the cheerful mornings of our days often obscured by envious vapours: and our bright and flattering hopes prove delusions, that are sometimes fatal to those that raise them.—The gloomy clouds of despondency full of horror surround us, and we are just sinking into the graves ready to receive us—when lo! the hand of heaven snatches us from the jaws of death, and the sun of righteousness breaking through the gloom again, enlivens the face of nature, at whose presence the clouds of discontent fleet away, and we again enjoy those blessings so long hid from us.'

And

and poetical. We could also wish that all the poetry inserted in this work, and all the similies which generally make an awkward figure in prose, had been omitted. Miss Hamilton, speaking of lord Edgmoor, says, 'Like the villain spider, he had artfully spun his web of so fine a texture, as to make it imperceptible. Hid in the close recesses of his wicked machinery, with malicious pleasure, he saw the innocent unsuspecting fly enjoying the sweets of content, and the liberty of roving from flower to flower, and sucking the sweets of education; till at last allured by a sun-beam, she is entangled in the net of vice. —The spider now shews itself, creeping out by slow degrees, eyeing its prey; who, at his approach, sends out a feeble cry of pity to its destroyer. —Bloated with imagined success, methinks I see him just ready to seize the victim of his revenge, when behold she is miraculously delivered by the force of her own virtue.'

Speaking of lady Frances, one of our fair correspondents cries out, 'Charming as I thought her, a certain air of melancholy was not to be conceal'd by the sweet smile of affability playing about her face. So have I seen, in a still evening, when the all-cheering body that illuminates the earth is gradually sinking behind some high hill, which, for a few hours, is to obscure its brightness, just as he is about to leave us, as if recollecting some neglected spot, turn his departing looks, and with faint rays throw a shadowy kind of glory over it; which, though pleasing, is not enough to dispel the natural shade.'

Upon the whole, we think the Miss Minifies have acquitted themselves very well in their first performance, and will venture to foretell that they will one day rank amongst the first authoresses of this authorefs-creating age.

ART. V. *Philosophical Transactions, giving some Account of the present Undertakings, Studies, and Labours, of the Ingenious, in many considerable Parts of the World. Vol. LII. Part II. for the Year 1762. 4to. Pr. 6s. 6d. Davis and Reymers.*

EVERY person who has employed himself in the study of the sciences, must be convinced, that the greater part of the many useful discoveries lately made in various branches of lite-

And again; when lord Henry concludes his letter to colonel Worthley, with saying, 'And I will pray heaven that the virtues I have been enumerating may arrest inflexible death, till the hand of stealing time, moving on old age, moulders down the walls of his prison.'

rature, are owing to the laudable emulation of the members of this society, and others of the same kind, established in different parts of Europe; and that the transactions and memoirs occasionally published in our own and the neighbouring kingdoms, may be considered as the most useful repositories of science known in this or any preceding period of time.

The piece before us, which is the second part of the fifty-second volume, contains forty-four articles, besides an alphabetical index.—The first article, which is the LXIVth of this volume, is an extract of a letter of Mr. John Wood, from Calcutta, to J. Perry, Esquire. In this letter Mr. Wood describes two natural curiosities, found in that part of the East Indies; a burning rock, and a flaming well. The former, which is situated about a mile beyond Islamabad, the capital of Chetagou, continually emits a weak flame from several parts, and may be extinguished for a time, but will again kindle of itself. The rock is of a hard nature, without any kind of unctuous matter; nor would a piece of it, broken off near the flaming part, sweat, discover any signs of sulphureous matter, or even emit smoke, when heated red-hot. Mr. Wood adds, that a small pagoda is lately erected over this rock.—The flaming well is situated among the hills, about four miles to the southward of the rock. The fire blazes on the surface of the water, which the people have inclosed with brick-work, in the form of a funnel, or chimney, that draws the flame to a point, and makes it burn the fiercer. The flame issues also with the water, through some holes left in the brick-inclosure, for conveying it to an adjacent cistern, like fire confined, and wanting vent. The water thus let out bubbles like a boiling pot, though only luke-warm close to the flame. A pagoda is also built over this well.

‘ LXV. Some account of the extraordinary agitation of the waters in Mount’s bay, and other places, on the 31st of March, 1761. By the reverend William Borlase, M. A. F. R. S.’

This ingenious gentleman has collected in this paper, the phenomena that attended the agitation of the waters in different parts of Europe, at the second earthquake at Lisbon, and drawn from these accounts several curious remarks and observations.

‘ LXVI. Observations on a clock of Mr. John Shelton; made at St. Helena, by the reverend Nevil Maskelyne, M. A. F. R. S.’

Mr. Maskelyne, from very accurate observations on the oscillations of the pendulum, found, that the force of gravity at Greenwich is to the force of gravity at St. Helena, as 10000000 to 9975405; and that the extent of the vibrations of the pendulum were exactly the same at St. Helena as in England. Whence he very justly observes, That if the body of the earth was homogeneous throughout, not only the figure of the earth,
but

but also the law of the variation of gravity in different latitudes would be given, and would be the same as Sir Isaac Newton has described them. But if the earth be not homogeneous, and there seems great reason, from late observations, to doubt if it be so, we can form no certain conclusions concerning the figure of the earth, from knowing the force of gravity in different latitudes; as this force must depend not only on the external, but also on the internal, figure and constitution of the earth.

‘LXVII. Observations on some gems similar to the Tourmalin; by Benjamin Wilson, F. R. S.’

This gentleman, well known for his curious experiments in electricity, has presented several papers to the Royal Society, with regard to the Tourmalin, a species of gem remarkable for its properties in electric experiments. But Mr. Wilson has now discovered that these properties are not peculiar to that stone, several gems of different sizes and colours having fallen into his hands that exhibit the same phenomena.

‘LXVIII. Observations on the tides in the Straits of Gibraltar; by Henry More, Esq.’

It has been long supposed that there is a constant influx of the waters through the Strait of Gibraltar into the Mediterranean: and hence a difficulty has occurred, to account how that immense supply, besides what is poured in by many large rivers, can be expended. The vapours continually raised from the surface being thought insufficient for this purpose, it has been imagined that there is an under current setting continually out of the strait’s mouth. But Mr. More has found by observation that this supposed current, setting constantly into the strait, has no existence; there being, in reality, counter-streams, or tides, which, at different times, set the contrary way. He adds that, when these currents are thoroughly known, a ship will be enabled to work in or out of the strait with a contrary or light wind. But Mr. More, in order to illustrate his subject, has been strangely mistaken, with regard to the tides between Portsmouth and the Isle of Wight, called tide and half tide, by which he thinks is meant, ‘That when it is high-water in the mid-channel, ’tis half-ebb on the one side, and low-water on the other (or else, when high-water on one shore, ’tis half-ebb in the midst, and low-water on the other) and so vice versa, change alternately.’ But this is so far from being the case, that it is high-water very nearly at the same time both in the middle and on the shores of the Isle of Wight and Portsmouth. And nothing more is meant by the expression of tide and half-tide, than that the current sets to the westward from half-ebb to half-flood, and to the eastward from half-flood to half-ebb.

‘ LXIX. An account of a young man stupified by the smoke of sea-coal ; by Dr. Frewen, of Suffex.’

It has been long known that the vapour of charcoal is deleterious ; but this is the first instance we have found of a similar effect produced by the smoke of sea-coal. The boy went to sleep in a small cabin, where there had been a sea-coal fire, which was not properly extinguished, and the chimney place being closely stopped, it soon grew full of smoke ; the effect of which, when the people came on board the next morning, proved to have been so powerful, as to render him totally deprived of all sensible motions of the body, excepting those of the heart and lungs. This soporous or apoplectic state, was, however, happily removed, by plunging the patient into a cold-bath.

The papers 70 and 71 contain some remarks on Mr. Delaval’s electrical experiments ; by John Canton, M. A. F. R. S.

‘ LXXII. An attempt to assign the cause, why the sun and moon appear to the naked eye larger when they are near the horizon. With an account of several natural phenomena, relative to that subject. By Mr. Samuel Dunn.’

The curious phenomena relating to the difference between the apparent magnitudes of the sun and moon, when in or near the horizon, and in the zenith, has engaged several learned men to enquire into the cause of these different appearances in the magnitude of the same object ; and after several researches, have declared the whole to be nothing more than a mere optical illusion ; it having been agreed that the horizontal vapors are capable only of producing a refraction in a vertical direction, whereas it evidently appears, that the horizontal diameter of the object is longer than the vertical. But Mr. Dunn, from several experiments, has found this opinion to be false, and that the atmosphere has the power of reflecting horizontally as well as vertically ; and very justly concludes, that not only the sun and moon, but all other objects seen at great distances, under a horizontal direction, appear larger to the naked eye, than objects of equal magnitude and distance appear, when seen under a vertical direction.

Article 73 relates to an Aurora Borealis seen at Philadelphia, in America.

‘ LXXIV. Observations on noxious animals in England ; by the reverend Richard Foster, M. A.’

It has been long an opinion, that the bite of the slow-worm is poisonous, and attended with the same consequences as that of the viper, and hence the animal has been approached with terror and abhorrence. But it appears from two instances given in this paper, that the bite of the slow-worm is entirely inno-

cent,

cent, and consequently the notion of its being a poisonous reptile is founded only in a vulgar error.

Article 74 contains an account of an extraordinary agitation of the sea at Barbadoes: 75 Observations on a remarkable Aurora Borealis in Sweden: 76 An account of the double refraction in crystals: 78, A catalogue of the fifty plants from Chelsea garden: and, 79, An account of a foreign botanical work, intended to exhibit the Fungi of Bavaria.

‘LXXX. An account of a remarkable agitation of the sea July 28, 1761, and of two thunder-storms in Cornwall; by the reverend William Borlase, M. A. F. R. S.’

The agitation of the sea, mentioned in this paper, was very remarkable, the water having risen near six feet perpendicular. The same day there was a violent storm of thunder and lightning, which did considerable damage to Ludgvan church. But this storm was nothing in comparison of that which happened on the eleventh of January, 1762, at Breâg in the same county, of which the reverend Mr. Henry Ustick, vicar of that parish, has given the following account.

‘On Monday the 11th of January, about a quarter past four, P. M. the barometer as low as 28, the wind blowing hard at southwest, on a sudden it grew very dark, and a shower of hail not remarkably large, followed, accompanied with the fiercest flash of lightning, and the most violent explosion of thunder, I ever saw or heard. The lightning and thunder were almost instantaneous; so that if the motion and sound be about 1000 feet in a second, the distance of the cloud from us could be but very little. My servant, who happened, at that time, to be in the fields, was struck on his knees, but felt nothing like an electric shock, ran in immediately in a great fright; said he saw the lightning fall on the tower, and something like a black smoke arise from it; and believed that one of the pinnacles was thrown down. I went to the church-tower, about 200 paces from the vicarage house, to examine what damage had been done, where I found the havock to be past description or conception. The western part of the tower was rent from almost the top to the bottom, the crack not in a straight line, but irregular, and from one to five inches wide; the south-east pinnacle split into a thousand pieces, and scattered all over the spacious church-yard, and church-tower; two of the battlements on the western, and four on the eastern and southern sides of the tower struck off; and every one of the windows of the church (except one in the jet-out north-istle) shattered to pieces, presented a most dismal prospect. On entering the church I felt a sultry heat; but no sulphureous smell, though a person present said he had very plainly perceived one just before.

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'Tis difficult to say in what direction the force proceeded; I apprehend it might have penetrated the tower through the middle of the arch over the belfry door, which, though locked and strongly bolted, was burst open; the center of the arch is divided, and the top stone of that remarkably fine one over the window cracked athwart: the lightning must therefore have passed directly up the tower, through the midst of the wall, the outside of which has the exact appearance of being battered with cannon-ball, and is quite bulged out between the first and second ring. Had not this been the case, how could such a large quantity of entire stones, and fragments of others of prodigious size, be forced out of their places, as well on the inside as the outside of the wall?

The stones of the pinnacles and battlements were scattered in all directions; one, of at least a hundred and fifty pounds weight, fell on the top of a house, about sixty yards to the south, another was cast full four hundred yards to the north, one very large one to the south-east of the church; a long stone, which served for a bench, adjoining to the south stile, was cracked cross-ways, and one end turned quite upside down. When the lightning entered the church, its direction seemed to be partly north-east and partly south-east, diverging from the belfry; for on each side, the top of the wall in my chancel is broken so exactly alike, as if it had been done on purpose; but its force was so spent, or the resistance it met with so great, that it could not penetrate, though it shattered the glass to bits. With regard to the eastern-end windows of the north and south isles, the case was different; there the glass not only suffered, but the masonry was greatly damaged, and the walls cracked on each side, in many places, the cracks from one to four inches wide; below the south window, the lightning not only forced its way out in the south-east direction, but entered perpendicularly, and passed through the wall, about two feet below. 'Tis remarkable, that about the middle of the south isle, over one of the arches, a round hole, of about two inches diameter, was pierced through the carved oak, directly under the plaister, and a piece of the main soil, of more than a foot in length, struck off, and part of it burnt to a charcoal. The eastern part of the tower is likewise somewhat damaged. Two of the standing pinnacles are much damaged, and part of the cross of the north-western one is struck off; the corners of the tower are very firm, so are the buttresses, excepting the southermost one of the west end, some stones of which are moved out of their places. Thus, sir, you find, that the beauty of our admired tower is quite destroyed, never more, I fear, to be retrieved, as
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the top of it, as far down as the leads, must be entirely taken off, and the western side is condemned from top to bottom.

‘ It was very providential, that no fatal accident happened to any person, in so populous a place, during the whole melancholy affair; several, indeed, perceived a kind of electrical shock; and one woman was struck quite backward, as she stood just within her door.’

‘ LXXXI. Extract of a letter from John Huxham, M. D. F. R. S. relating to two remarkable cases in surgery.’

The two cases deserve attention: the first relates to one John S—r, of the parish of St. Clear, in Cornwall, whose throat was cut in a shocking manner by his wife. The surgeon, one Mr. Adams, who performed the cure, tells us, that the wound was near seven inches long, and three parts round the neck; the trachea cut almost through, but the knife had fortunately escaped the jugular arteries. The parts were reunited by a suture, and the cure completed by superficial dressing and bandage, in a month's time. The other is of a man struck by lightning in a very extraordinary manner. I found, says Mr. Adams, it had pierced through his coat, waistcoat, and shirt, a little above the deltoid muscle of the right arm. It had burnt to tinder almost all the sleeve of the shirt, waistcoat, and inside of the coat sleeve, but the outside appeared untouched, except where the lightning pierced. The flesh of his arm, from the shoulder to the elbow, was burnt, especially where the lightning pierced, a full inch deep, and onwards to the wrist and fingers less and less deep, till it did but just destroy the scarf skin; it pierced again near the umbilical region in a different direction, but not so deep: his thighs were burnt in various directions, but not so deep: from the right knee downwards on the outside, it first burnt the skin, then the scarf skin, and continued on deeper, especially about the ankle and instep of the foot. The left leg much in the same manner on the inside, but not so deep burnt. His waistcoat, breeches, and stockings burnt on the inside, as his coat sleeve, and the outside appeared untouched: his buckles melted in his shoes in various directions. In this deplorable condition, his arms and other parts appearing greatly inflamed, I bled, and gave him a purging draught, to empty his bowels and next day put him upon the use of the bark: the applications were a warm spirituous bath, and the common digesters. By these means there was a separation begun; in two days the edges of the burnt parts beginning to separate, when I thought to assist nature by deep scarification; but to my very great surprize, I could no more thrust my knife through the burnt parts, than through hide leather, or a thong; by which

which means the separation was rather slow, and the stench intolerable.' The cure was completed in about six weeks.

[To be concluded in our next.]

ART. VI. *The King of Prussia's Campaigns. With Remarks on the Causes of the several Events. Translated from the Original French. Part the First.* 12mo. Pr. 2s. 6d. Becket and De Hondt.

THIS performance appears to be gleanings from the observations of a very intelligent officer in the Prussian service. The whole of it is destitute of one great help to the knowledge of its subject, which is that of plans and maps, thro' which defect it is almost impossible for a reader, not present on the spot, to form just ideas of the operations, which the author describes. There is, perhaps, a little bookseller-craft in the title-page, in not mentioning that the campaigns treated of in the work are those between January 29, 1742, and March 20, 1746; subjects which the editor, perhaps, thought too stale for the public attention; but many of the facts are new, though we cannot help thinking that he has been greatly distressed to swell out his work to its selling-price size, from the real materials afforded him by the principal author; as we meet in it with several anecdotes, topographical descriptions, characters, and other remarks that seem to be foreign to an officer bound up by that strict discipline, and employed in that perpetual action, which always distinguished the campaigns of the king of Prussia. The reader shall judge for himself, whether an officer in such a situation could have been author of the following extract from his second letter, which must have required both a body and mind well at ease, to have penned.

You found me in my last at the gates of Olmutz. Every one, that is not influenced by prejudice, thinks this place pretty tolerable. The houses, built after the Italian fashion, with very high frontispieces, which conceal the real roofs, have the appearance of platforms, and afford the eye a very agreeable prospect. The two great squares are beautiful, and ornamented with fountains, and statues of saints; and in the streets, though a little narrow, there are abundance of handsome houses.

The bishop's seat may pass for a castle: there are in it a number of beautiful apartments, very well furnished, and you breathe there the air of a court: though the count de Lichtenstein, who is the present bishop, with a revenue of near three hundred thousand florins, chuses rather to appear a good ecclesiastic, than a great lord. One cannot say too much good of this

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this worthy and illustrious prelate. He acts the part of a faithful shepherd towards his flock; yet his exhortations have not so great force as his example: his charity prevents the wants of his neighbours; and he never refuses his personal assistance to the sick, even in those dangerous distempers, whereby his own health is exposed to hazard. He never thinks of meddling in those affairs, which come not within the sphere of his office, and though he is not ignorant, with regard to the affairs of this world, he makes no use of his knowledge therein, but to amuse himself, or furnish matter of conversation. He is a little gouty man, about fifty-two years of age, with a countenance open and full of candour. He received the king with great declarations of sincere affection, and lodged him, with a good part of his retinue, in his own house, as well as he possibly could. The chapter, whereof he is the head, consists of men of the highest birth. There are among the canons, princes, counts, and barons, all men of good estates, and that live like noblemen.

‘ Besides these, a great part of the Moravian nobility had come to reside in this city, and the carnival there is well supplied with comedies, balls, masquerades, and assemblies. Strangers may partake of these balls, by giving a ducat each for admission. The genius of the ladies of this country is not altogether the same as that of our ladies of quality: their way of living has a little of the libertine in it; they become too soon familiar in their conversation, and have something too rustic in their manner of expression. It is pretended that their private interviews are very consistent with the opinion, which one is apt to form of them, from their forwardness and coquetish airs. But this I can by no means affirm: on the contrary, it seems to me, that many of them are very reserved, when one attempts to make advances to them. Those, perhaps, on whom I made my observations, may be exceptions from the general rule: The gentlemen, who are of a contrary opinion, have possibly met with such as were not the most honourable and accomplished of the sex. The case must remain undetermined, and we must come at last to this indisputable maxim, that there is a mixture of good and bad to be met with every where.

‘ Most of the inhabitants of Olmutz are nuns and monks: the college of the Jesuits is tolerably handsome, and contains above two hundred friars and scholars, besides a great number of servants. They value themselves on having a very fine library; and, indeed, the hall, in which it is kept, may be called grand, with respect to its architecture and decorations: but the library itself consists only of commentaries on the fathers, treatises of scholastic theology, books of physic, and a great many histories of the church. There are in it but a small number of profane

profane authors; except geographers and astronomers, and nothing else that can excite the attention of the curious. The convent of the order of the Premonstrants at Hradisch, near the city, is more beautiful, with regard to the building; but the library is still less than the society's.

The third letter contains an account of the reduction of Igla, by the Saxons, but under the auspices and protection of the Prussians; for the reader may remember, that those two powers and that of France had, at this time, but one common interest. This letter is written in a sensible and soldier-like manner. In the fourth we have the following passage, on which we shall make no comment, as we are convinced that we are less acquainted with the inhabitants of some of the interior parts of Germany and Hungary, than with the savages of America.

‘The Hainacks, or Vallachians, are peasants, who inhabit the mountainous border, between Hungary and Moravia; they are very resolute, and live by plunder, even in time of the profoundest peace. They come down, at times, to ravage the flat country; where they take a particular pleasure in ransoming the country clergymen, and, after having extorted from them sums in proportion to their abilities, they make them say mass gratis, and then recommend to these poor priests good oeconomy, that they may be in a condition to pay the same contribution next year. In their rejoicings and dances, which are very much of the grotesque kind, they sing a ballad, the burthen of which imports, that if they knew their children would not be as great robbers as their fathers, they would wring their necks about as soon as they were born.’

This letter concludes with a story of a soldier getting the better of a clergyman, who wanted to frighten him in the shape of a devil, which is so stale, and has been served up in so many different manners, that it gives us some small doubts as to the authenticity of some parts of this performance. The three following letters, which includes a narrative of a very fine retreat the Prussians made at Chroudim, are well wrote, and not without military pertinence and precision. The same may be said of letters 9, 10, and 11, which concludes with the battle of Choutositz, which was gained by the Prussians, and which is, indeed, described in a masterly manner. It would be injustice to deny that the whole of the remainder of the first part seems to be genuine. As to the second part, the first letter is dated from the camp under Schweidnitz, May 29, 1745, and is, indeed, historically instructive, as to the first battle of Landshut. The same may be said of the second letter, the subject of which is the battle of Hohen-Fridberg; which likewise was gained by the Prussians, and is accompanied with some military remarks. The
subject

subject of the third is the battle of Soor, in which the king of Prussia lost his baggage, but gained the victory. Here the reader will meet with some facts that place his Prussian majesty's generalship in a true, but uncommon, light. The whole concludes with a letter on the expedition of the Prussians into Saxony, in the year 1745; but, by the editor's own account, the author was not present at the actions related here, though his narrative appears to be supported with authenticity.

Notwithstanding what we have said in favour of this small piece, we must still be of opinion, that some part of it is the composition of the French editor; (for we cannot imagine that an English bookseller would venture on such an expedient) especially considering the blind manner in which it is ushered into the world.

ART. VII. *The Modern Part of an Universal History, from the Earliest Account of Time. Compiled from Original Writers. By the Authors of the Ancient Part. Vol. XXXIX. 8vo. Pr. 5s. Millar.*

SINCE the first publication of this work, the alterations, in favour of Great Britain, upon the continent of America have been so important, that our authors seem to think the British interest there is now connected with that of the Spanish as well as the French. This consideration renders the plan of the work more extensive than they originally apprehended it would have been. Before the peace of Fontainebleau, (or Paris) in 1763, a mighty gulph lay between the dominions of Spain and Great Britain on the American continent, and now they are almost contiguous, which makes a knowledge of the Spanish America, (heretofore an object of curiosity) now a matter of consequence to a British reader. The history of French America, for obvious reasons, becomes still more important to our countrymen, as almost the whole of it is now their own, under the auspices and protection of their government. We could formerly read in Charlevoix, Hennepin, Lahontan, and a hundred other French authors, (for almost every Frenchman who travelled in Canada, provided he could write, upon his return to Europe, became its historian, geographer, and even its legislator), the merry, mad, pranks of the Tsonnonthouans, the Outagamis, the Iroquois, and a thousand other savages of inexpressible names, without taking any farther concern than being diverted with their humours, or disgusted with their cruelties. None but a professed geographer then consulted the map for the various communications between the lakes of Canada; the

the situation of the Onnontague and other numerous cantons, fort Cataracouy, and the more distant settlement at Michillimakinac, and many other parts : but all those particulars are now drawn home to ourselves, and the history of Canada and New France, is at present the history of a great part of the British dominions.

The volume of Modern History before us is equal in its composition ; but, for the above reasons, perhaps, superior in its utility, to any of the preceding. Add to this, it has the merit of novelty to recommend it, because great part of its contents, particularly a continued history of Canada to the present time, is new to an English reader ; and the authors appear to have wrote it with an eye to the improvements it may admit of under the British government. At least, such is the idea we conceive of their design, from the part of it published in this volume. A history, written upon such a plan, we cannot help thinking, must be of national benefit, at this time especially, as every one knows (though few inquire into the reasons) the immense disadvantages we lay under during our two last American wars by suffering the French to get the ascendancy over us, amongst those numerous American tribes that people the continent of North and Middle America, and whose internal history becomes a most important part of that of Canada.

The authors begin this volume with a continuation of the history of Peru, including that of the Incas, the religion, government, customs, and manners of the ancient Peruvians, all which, they observe, are involved in as much obscurity and uncertainty as the ancient histories of Greece and Rome. This part of the work is taken from Garcilasso de la Vega, who was himself descended from the Incas by the mother's side, and whose account of the Peruvian barbarity, before the establishment of monarchy amongst them, is a high compliment to the civil as well as military virtues of his maternal ancestors. The deriving the descent of Manco Capac and Caya Mama, the first Inca and Incaness, from the sun and moon, is more simple, and less replete with impious absurdities than the accounts which the Chinese, the Romans, the Greeks, and many other polite nations, give us of their several origins. It shews us at the same time, how nations the most distant in their situation, the most discordant in their characters, and most differing in their policy, nations unknown to one another, concurred to establish the authority of their civil institutions, by inculcating the belief of a supreme being. Manco Capac was the founder of Cusco, the capital of Peru, and the great legislator of that mighty monarchy. There is the less appearance of his history being fabulous, because only his twelfth descendant was upon the throne when

Peru

Peru was invaded by the Spaniards. So that, at a mean calculation, Manco Capac might have been alive within 250 years of that period. By what we can collect from the work before us, which proceeds upon the most indubitable authorities, (though all his institutions are not irreprehensible) he was the greatest founder, the most virtuous legislator, and the most amiable philosopher that any people ever had, without excepting even the celebrated Confucius of the Chinese.

‘ This prince, say our authors, likewise planted the valley of Sacfalumona, and twenty leagues round, establishing such wholesome regulations that the human species multiplied and increased with the astonishing rapidity of plants, cherished and raised by the parental hands of the skilful husbandman. To every new colony were communicated new instructions, fitted to their peculiar circumstances. The arts of plowing and sowing, of planting and pruning, of forming aqueducts and conservatories of water, of building; cloathing, and every other particular necessary to the commodious sustenance of life, were taught to all; but the laws of civil œconomy, for the support of friendship, brotherhood, and the dictates of nature and reason, were diversified. It was laid down as a general maxim, that all unruly passions should be subdued, all animosity one with another be forgot, and that they should distribute impartially the same justice to others which they required for themselves. Above all, the sage inca was careful to inculcate precepts of chastity and delicacy with respect to the sex, in which the Indians were hitherto peculiarly gross and brutal. He ordained that adultery should be capital, as well as murder, rapine, and robbery. For this purpose, it was necessary that marriage should be instituted, and every man enjoined to take only one wife. This was laying equal restraints upon both sexes, which the inca thought would be a means to induce the women to bear the restriction without repining. To prevent confusion in the lineage, it was besides recommended, that the people should confine themselves in their marriages to certain tribes, which, in our opinion, was the most impolitic ordonnance of this legislator, as it laid the foundation for separate interests, and divided the whole body of the people into casts and clans, each of whom afterwards struggled for independency. At twenty the men were supposed by the law to be marriageable, and capable not only of propagating the species, but of managing their families with prudence, and supporting the necessary labour; the women were allowed to marry earlier, for reasons deduced from the nature of their constitutions, and the station allotted them in civil society. Over each of these tribes or colonies he appointed a chief, or curaca, who governed the people as the inca’s lieutenants, being responsible to him for

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their conduct. These persons were chosen for their merit solely, without regard to any other distinction; for when any of the people were observed to be more religiously scrupulous in their devotion to the gods, more regardful of justice, more obliging to their equals, more obedient to their superiors, and affable to all, they were promoted to governments, to instruct the more ignorant Indians. Until the fruits of their industry could be reaped, the people were supplied with provision out of large magazines, formed by the prudence of Manco Capac, who omitted nothing that became a great legislator.'

Many other particulars, especially concerning the royal family, then follow, and there is the less reason for believing them to have been the inventions of later ages, because they agree exactly with the state in which the Spaniards found the Peruvians, and are void of those embellishments and improvements which fiction has introduced in all other countries. When the males of the royal family were obliged to shave their hair, by way of distinction, the painful operation was performed by so simple an instrument as a sharp flint, and the royal ears were bored by the point of a thorn. What is remarkable as to Manco Capac, is, that he left a race of princes as illustrious as himself. His successor was his son, Sinchi Roca, by his sister and queen Caya Mama, who likewise took his sister to wife; a custom that was denied to all the inferior ranks of people. This prince's legislation consisted chiefly in regulating the Peruvian police, and settling the different degrees, ranks, judicatures, districts, and punishments of his people. The next inca was Lloque Yupanqui. The same may be said of those first incas, as was observed of the first kings of Rome; the difference of whose characters chiefly contributed to the greatness of their city and government; for this Lloque was as warlike as his father and grandfather had been pacific. Notwithstanding this, he conquered but to humanize, and his arms only reduced those whom the wise institutions of his predecessors could not reach; so that he died with the reputation of the greatest captain and statesman who had yet filled the Peruvian throne. His son and successor was Mayta Capac, who, like other great conquerors, propagated the arts of peace by the horrors of war. To him was owing the humane institution of hospitals amongst the Peruvians. Capac Upanqui was the next inca, and was the author of many public roads, buildings, and bridges for the beauty and conveniency of his dominions, which he greatly enlarged; and he too died with the reputation of a prudent, politic, and brave monarch. Inca Roca, the next and sixth inca, to all the merits both civil and political of his predecessors, added the glory of instituting schools at Cusco, where the noble Peruvian youth were instructed in the arts and sciences,

sciences, in history, poetry, philosophy, astrology, music, and even divinity; their instructors, or, as they were called, aman-ras, having noble appointments from the inca. The next inca, Yahuar'huacac, was in his own nature timid and unenterprising. This sunk him in the eyes of his subjects; but his brother gained him some conquests. This could not retrieve his character; and, after an inglorious reign of trouble and disquiet, during which his dominions were bravely saved by his son, whom he had banished for some youthful excesses, he was obliged to resign the government to that prince, and, after a long life, he died in an honourable and happy privacy. His son Virachoca excelled all his predecessors in all their virtues, and is said to have reigned gloriously for fifty years. If possible he was exceeded by his son and successor Pachacatec, who built the magnificent palace at Cusco, and is said to have reigned seventy years. Yupanqui was his son and successor, and every way worthy to be so; and his reign was equally glorious with those of his predecessors. His son Tupac Yupanqui did not degenerate from the virtues of his family, and is said to have entertained a faint idea of the true God; nor did his son and successor Huayna Capac degenerate from him; as he is said to have improved upon his father's notion of a Being existing superior to the sun. The reader, in the former volume of this work, will meet with a detail of the conquest of Peru by the Spaniards. We have mentioned the names and characters of the incas, because the history of Peru, before its subjection to the Spaniards, is but little known, though abounding in events as interesting and glorious as those of any other country; and recalls to our minds, in the actions of the incas, the ideas of a Trajan and Antoninus making war in their own persons only for the happiness of the barbarians against whom they fought. This division of the *Modern History* containing that of Peru, is the only sensible, and indeed intelligible account to be met with, of that mighty empire; whose riches, at the time the Spaniards invaded it (if gold can constitute riches) to use the poet's phrase, beggared all description; for, in comparison of them, all the monarchies that ever existed in the world appear to have been poor and needy. Next follows, in this volume, a general view of all the Spanish and Portuguese settlements on the continent of America, particularly of California, New Mexico, Florida, and Mexico Proper, or New Spain. The merit of this view is its conciseness, and its giving the reader an adequate idea of countries where few historical facts occur, and which were but little known before in the English language.

There is something remarkable in the natural history of the province of Lima. 'Nothing, say our authors, more various or uncertain can be imagined than the climate and soil of this country, which, in some places, is exceeding hot, in others insupportably cold, and at Lima always equal and temperate, because it never rains in this city. The seasons vary within the compass of a few miles, and, in certain parts of the audience, all the vicissitudes of weather are experienced in twenty-four hours. However, what is most singular is, that no rains fall, or rivers flow on the sea-coast, though they are supplied by thick fogs, and dark clouds, that never, however, condense into showers. This phenomenon hath exercised the wits of many naturalists; some ascribe it to the constancy of the south winds, which propel the vapours exhaled from the sea insensibly to the same point. Others, unsatisfied with this explication, attribute it to the coldness of the south wind; but this is more liable to exception than the former, even admitting that it was established upon fact; the contrary of which is true. The most rational account of the phenomenon is, that in summer when the atmosphere is most rarified, the influence of the sun's rays proportionally elevates the vapours, and gives them a greater degree of rarefaction. The vapours then touching the lower part of the atmosphere, when the winds blow with the greatest force, are carried away before they can rise to the height required for melting into drops, and consequently no rain can be formed. All vapours issuing from the earth, are washed along the lower region of the atmosphere, without any impediment; and the winds blowing always from the south, and the vapours being rarified in proportion to the heat of the sun, its great activity hinders them from combining. Hence, during the whole summer, the air is clear, and quite free of all exhalations. With respect to the winter, if it may be so called, the rays of the sun being less perpendicular to the surface of the earth, the atmosphere becomes considerably more condensed; but the south winds still more so, as being loaded with the cold particles from the frozen zone, which particles it communicates to the vapours as they issue from the earth, and consequently renders them more condensed than in the summer; hence they are hindered from rising with the same celerity as before. Yet this mist or fog is incapable of being converted into rain, hail, or snow, because all the adventitious particles are congealed, and thus cannot unite with the effluvia from the earth, so as to overcome the resistance of the air that supports them; for the quantity of those which have ascended to a sufficient height for combining, is too inconsiderable to withstand the continual dissipation occasioned by the sun's rays. This is the hypothesis of the ingenious Antonio de Ulloa,

Ulloa, which we have given for the satisfaction of the curious reader, though we think it liable to objection, and by no means adequate to the difficulty.'

Next follows a short description and account of the present state of Terra Firma, called also the New or Golden Castile, and of Peru and Chili, Buenos Ayres, Paraguay, Brasil, &c. in which the commodities and curiosities of each province are specified.

'We may judge, say our authors, speaking of the audience of Quito, of its extent and populousness, from the computation given by Ulloa, of the number of its inhabitants, which, including all degrees, he reckons to amount to sixty thousand, nine tenths of whom are Indians, mulattoes, and their descendants. They are divided into four classes, the principal of which are the Spaniards in dignity, but by no means in wealth, as they refuse to apply themselves to any mechanic business, considering it as a disgrace to that quality on which they so highly value themselves, and resting perfectly satisfied with being more proud and more wretched than the Meztizos, whose pride is regulated by prudence. They readily apply themselves to the arts, and arrive at great perfection in the more polite; such as sculpture and painting. A Meztizo, called Miguel de Santiago, acquired so much reputation, that his paintings were applauded and bought at a great price in Rome, the scene of the fine arts; and what renders many of the admirable pieces of painting and sculpture executed in Quito still more exquisite is, that the artists are destitute of many of the tools and instruments requisite to bring their works to the highest perfection. Young persons of family are instructed in philosophy and divinity; some proceed to the study of the civil law, but follow that profession with reluctance. The belles lettres is entirely neglected and unknown; poetical and historical knowledge is of no repute; but from the vivacity and subtilty displayed in the old scholastic metaphysical jargon, we may venture to pronounce, that the Meztizos would become proficient in more useful and rational science, if it were once introduced, and the prejudice against innovation overcome.'

Amongst other curious particulars, we recommend to our readers the description of the Jesuit republic at Paraguay, the whole of which we should have given, because it is the most accurate we have ever met with, had it not been too long for a quotation, and too connected to be divided. The description of Brasil, belonging to the Portuguese, from whence the trade of England receives such vast benefits, ought, at this time, to be peculiarly interesting to a British reader; and the account of Surinam, the Dutch settlement, within which the rebellion of

the Negroes at Berbice falls, cannot fail to engage the curiosity of the public, as it displays very particularly the importance of that revolt.

The sixteenth section of this work contains a history of the first establishment and progress of the British settlements in North America. Within this section are comprehended the history of Virginia, Newfoundland, Nova Scotia, New England, New York, and New Jersey. The writers seem to have had a difficult task in rendering this section worthy the other parts of the work. They have, however, succeeded admirably well, notwithstanding the barrenness of historical events which those countries afford, without entering into commercial or political disquisitions, which would have been very inconsistent with their work. We have here an account of all the public transactions relating to, and public benefits arising from, those noble settlements. We can, however, easily observe, that the narrative is, in a great measure, suited to the materials from which they were obliged to write, a diversity of which arose from the circumstances rather than the genius of the several colonies. Those inhabitants of establishments that were formed under vast disadvantages and discouragements, by their persevering industry and intrepidity (which was the case with many of our English settlements) cannot be supposed to have time for historical labours, and their private history forms that of the colonies, but is improper for more general relations. It was otherwise with the province of New England, many of whose first planters and patrons were themselves scholars, and therefore seminaries of learning early took root amongst them. Thus we see their history in this work is more copious and full than that of our other colonies. The authors were under another disadvantage, which they have very judiciously avoided in executing this part of their undertaking. The most brilliant events in the history of English America are those of the last war, in which all our colonies co-operated, according to their different abilities. Had the history of each been particularly related, the repetitions of the same adventures and expeditions, in which they all equally shared, must have been endless as well as disgusting. We are therefore told, that the particular transactions of each province, during the late war, are reserved for the history of Canada, where, say the authors, as in one common center, the merits and spirit, during that war, of all our North American colonies will appear in their full and true light, and thereby prevent numerous repetitions.

The history of Canada, now an English province, which follows, is highly interesting to British readers. The authors have availed themselves of all they could collect from the best French

French writers concerning this country; and seem all along to make the following distinction, viz. between their vanity and their veracity: the first being as little to be suspected with regard to our country, as the latter is with regard to their own. That Canada could be conquered by Britons was an idea that never could enter into a Frenchman's head; and therefore, we may well suppose, that the jesuits, the missionaries, and the officers both civil and military, were very sincere in all the relations they either published or laid before their court, concerning the means of improving that colony, the different branches of its trade, manufactures, and products, mineral, animal, and vegetable; its fisheries, its quarries, lakes, rivers, and seas. Neither can we question their sincerity, in their representations of the various causes that hurt the interests of the colony. The work before us makes it extremely probable that the jesuit missionaries and ecclesiastics were the true obstacles that prevented Canada from becoming a great and a flourishing colony. It was at first in a great measure peopled by French Calvinists. 'William de Caen, say our authors, speaking of the first settlers, a Calvinist, and one of the new patentees, visited Canada in person, and was well received by the new colonists. Here we cannot help observing, that had it not been for the impolitic introduction of the ecclesiastics into the new colony, they might have been in a flourishing condition. But, to bigotry and enthusiasm, they joined craft and avarice, and above all, an unbounded desire to enlarge the power and riches of their several orders. For this purpose, they formed parties amongst the natives, instructing them in all the refinements of European falshood, in the practice of rapine, revenge, and every diabolical crime that heated fancy and selfish views can suggest. Champlain was not a man of a cast either to discover or to remedy those disorders, and Pontgrave, in whom Caen very deservedly reposed his greatest confidence, was, by the bad state of his health, forced to return to France in 1623.'

'The religious disputes, continue they, that then prevailed in France, was probably the chief reason why, about the year 1626, Quebec began to assume the face of a city; but, as it was under a Huguenot direction, the jesuits prevailed with the duke de Ventadour to write a sharp letter to Caen, whom they represented as being the author of all the difficulties they met with. This divided state of the colony had almost ruined it. The natives massacred the French wherever they could securely do it, and religious disputes in the colony came to such a height, that, in 1627, when Champlain returned to Quebec, he found no advances had been made either in building houses or clearing the ground. The jesuits, some of whom were not only men of in-

terest but quality, made strong complaints on this at the French court, throwing all the blame upon Caen and his associates, who minded nothing but the fur-trade.

‘ Richelieu was then first and sole minister of France, and his character cannot be unknown to our readers. He hated the French Protestants, and resolved entirely to alter the constitution of Quebec.’

Notwithstanding all this, the English, who, soon after, conquered Quebec, and the Protestants, maintained the chief interest there, and the jesuits must have been rooted out of the colony, had they not persuaded the French court, about the year 1632, to banish all Protestants, out of Canada, so that it was entirely planted with good Catholics. ‘ Whatever endowments the French may be possessed of as a people, they certainly acted impolitically on this occasion; and their public was the dupe of the European jesuits, who thought to extend their power and influence at the expence of the company.’ The authors prove the justness of the above observation, by a continual deduction of facts, which evince that, though the jesuits were extremely indefatigable in converting the Indians to popery, they neglected to give them the smallest idea of Christianity, one of the main principles of which is a submission to the civil power: ‘ All they studied was, to instruct the poor natives in ceremony, superstition, and in mysteries which they could not comprehend. They continued rude as to all the arts of civil life, and ignorant in the principles of society, industry, and moral virtue; and though nominally Christians, they were as real savages as ever.’ In short, the work before us plainly proves, that the interest of the mother-country was starved between the perpetual voraciousness of the jesuits for power amongst the natives, and that of the Quebec company of Old France for wealth, by the trade of Canada. The jesuits, however, appear to have always had the ascendancy at court; and in the year 1659, they had interest enough to procure a bishop of their own stamp to be appointed for the see of Quebec.

Our authors, as we have already mentioned, had the vanity of the French nation to combat in this history, as well as the practices of the jesuits; and we cannot help thinking they have done it with great spirit and judgment, not only by confuting from other evidences, but from their own works, all that they have advanced against the English; and the following quotation will plainly evince of what great importance, even in a national sense, this work is to the public of England.

‘ The ascendancy of the jesuit counsels at the court of France could not render it entirely insensible of their engrossing practices amongst the savages; and therefore repeated orders were

sent to Talon, that the missionaries should by all means instruct the children of the savages in the French language. The jesuits have not informed us, why that instruction, so evidently beneficial to the colony, was not followed; but we are given to understand, that they had the address to gain over to their interest Colbert as well as Tracy; and, in general, that the instruction was dropt, because of the difficulties attending it. In the mean while, Talon exerted amazing talents in promoting the prosperity and commerce of the colony. He had been told of silver mines that were to be found in Canada; but in this he was soon undeceived by experience: other mines, however, were discovered in great abundance, and especially those of iron; and Talon formed a scheme for manufacturing it, and shipping it to Europe from Gaspey, then in possession of the French. In August, 1666, he employed la Tessarie to discover mines; and he found a very fine one of iron, with a prospect of copper and other mines. Soon after Talon went to France, and prevailed with Colbert to send la Potardiere, a famous miner, to Canada, where he made a most favourable report of the mines, particularly those about the town of Champlain, and Cape Magdalen, between Quebec and Trois Rivières. In the year 1668, full liberty of commerce was published in Canada; and this, together with the discovery of the mines, and a tannery manufacture, which had been set up with great appearance of success, raised very high expectations in all who had the least concern with Canada. It may perhaps give some information to a British reader, at this time, to be informed, that, notwithstanding all the promising appearances of this colony from its mines and manufactures, they came to nothing; unaccountably, as father Charlevoix says, though the reason is very plain. It was against the interest of the jesuits, his brethren, that any thing but their own commerce should flourish in Canada. They knew that if the inhabitants should once be possessed of a spirit of commerce, their functions must cease of course.

We cannot help owning our impatience to see the remaining part of this history, as well as that of Louisiana and Florida, executed in the same manner, and upon the same principles as those of the volume now before us. Experience of past times, which can only be gained by history, is the surest directory, next to great abilities and virtuous intentions, for government; and this work has an advantage which seldom occurs, that of uniting, in the account of this valuable acquisition, historical knowledge with national interests.

ART. VIII. *The Adventures of Patrick O'Donnel, in his Travels through England and Ireland. Written by himself.* 12mo. Pr. 2s. 6d. Williams.

THIS is one of the most serious histories we remember to have read, and our author has had several serious motives for writing it; he has been a tennis-ball of fortune, he has had an inclination to relate his adventures, and live over again. He was apprehensive his papers, after his death, might fall into rude hands, who would not do his memory as much justice as he himself can; but his chief motive seems to be, that relating his adventures will be a very pleasant amusement, particularly to himself. He proposes the rectitude of his own conduct as a chart to guide ours, and indeed, if we except his giving one or two challenges, fighting one or two duels, debauching one or two young ladies, together with betraying a wretch to the gallows who trusted him, we think our author has no great crimes to answer for. Perhaps, like the butler in Addison, he fancies himself guilty of no sin, because he never committed murder.

Near one half of this book is the history of Patrick's grandfather and father; the other half contains the history of Patrick himself. A triumvirate of graver personages we don't recollect among our acquaintance. Every incident gives rise to reflexion: wherever the father or the son move, metaphysics, ethics, and divinity sink before them. Could the tottering throne of virtue be supported by any single arm, 'Etiam hac defensa fuissent.' O let Patrick alone for that!

Patrick O'Donnel, of the family of the O'Donnells of Carrickfergus (we suppose this family something related to the Donnelly's, but this by the bye) was the grandson of a carpenter, who passed his time in comforting the broken hearted, smoaking his pipe, and chatting with the priest of the parish. Patrick's father, a man, as he tells us, 'possessed of a very fickle brain, was so very volatile that every object that struck the retina of his eye immediately passed from thence to the brain, and all remonstrances to him were written upon sand, and washed away by the feelings of the soul.' However, though so very volatile at first, in the latter part of his life he gave good advice, and would often exclaim at boys heads being stuffed with the rules of grammar, and often, as he thus spoke, would slap his hand with great vehemence on the table. Patrick listened, and, as he tells us himself, profited by the instruction, and we can here bear witness to the truth of the assertion. Such being

being O'Donnel, the father's frame of mind, it was no wonder, that when a boy he should engage in amours; two women servants were turned away upon his account, while he was yet at school. But the remedy was worse than the disease. When he had none else to fall in love with, he fell in love with the schoolmaster's niece; she was therefore sent away to Newry, and thither he resolved to follow her: thus old O'Donnel, while he was young, travelled forward from Belfast to Hillsborough, from Hillsborough to Loughbrickland, and from Loughbrickland to Newry, where he met Miss O'Flaherty (for that was her name) and so they then travelled off together. Upon returning from this adventure, he led a very idle, dissolute life; but Miss O'Flaherty lived still worse than he, she run him in debt, and so he ran away from her. At length when old O'Donnel arrived at the age of forty, 'reason took place and returned joyful to her throne, he found that the happiness his passions had told him they would lead him to was ideal only, it was a bubble, that floating on the air's vast bosom broke with the breath that caused it;' so he made a resolution to save his soul. In this pious resolution he was strengthened some time after by the miserable death of the tender O'Flaherty, whom he met in Dublin accidentally, 'Her vitals were consumed by excessive dram drinking!' But the melancholy caused by her death was soon removed by the kind assiduities of Mr. O'Dogherty (for that was the gentleman's name) who invited him to Cork. There he had not been above three weeks before he found his excessive grief visibly abated by the company of Mr. O'Dogherty's sister, in whose conversation old O'Donnel tasted a peculiar pleasure; and soon cheerfulness and serenity beamed in his countenance. Miss O'Dogherty appeared to him a lady of unaffected piety, and artless innocence, so that Hymen was soon called in to tie the connubial knot. But alas, it was soon discovered, that the seeds of levity and wantonness were sown in her disposition, and it being a fertile soil, they produced a plentiful crop. Nothing could have counterbalanced this, but her declaring herself with child, and this child was no other, nor no less, than Patrick! Young O'Donnel was scarce born, when old O'Donnel was made a cuckold; this lady of the family of the O'Dogherty's squandered away her husband's substance, and admitted a whole seraglio of gallants to surround her. Among others, a young officer found way to her bed, who ran old O'Donnel through the body for having detected them. However, all this did not pass unpunished; for one of them, a merchant, was sued at law for crim. con. which obliged him to leave the city without paying one farthing of damages:

damages; and soon after Mrs. O'Donnel herself went off, having broke open the bureaux, and taken away every thing of value. When old O'Donnel found out how he had been used, 'he wondered and looked, and looked, and wondered. John, said he to the servant, confusion in his face, and surprise in his whole deportment, John, what is the meaning of all this? Upon my word, Sir, said John, (whom we suppose to have been a fellow of uncommon penetration) with a faltering voice, and with a look of amazement, I know nothing about it: His despair, however, was much abated at the appearance of his son Patrick, our biographer, to whom, 'stretching out his hands with a melancholy smile, my dear Patrick, said he, thy unfeeling mother has left thee, has left me, but I will be a mother to thee as I am thy father;' at these words young Patrick's eyes let fall a shower of pearly drops: however his father was as good as his word, and continued giving him very good advice till the moment of his death, which happened some years after.

Such is the history of old Mr. O'Donnel, which takes up almost half the book, and now we come to Patrick himself, who is left an orphan at seventeen. After selling all that was bequeathed him, which amounted to something above fifty pounds, he became clerk to an attorney; but falling into company with a sharper, he was soon reduced to his last thirteen. What moveable this may be, we are utterly at a loss to determine; we suppose it signifies some branch of Irish manufacture: but to proceed, upon disposing of this thirteen, he was revenged upon the sharper in a boxing-match, for they both met soon after, stript, and boxed it out fairly. O'Donnel gave his antagonist blows in his face, in his breast, in his stomach, that made him sick of the battle; but at last, collecting all his strength, he hit him such a blow in the 'bread-basket' as made him spin to t'other end of the room. Here again we are at a loss to know what our biographer means by the bread-basket: but we are apt to suppose that the sharper, while boxing, caught up the bread-basket, and used it as a weapon of offence; and this is the more probable, as they boxed in an alehouse. But again to proceed: Soon after this victory he became acquainted with an author, one Mr. Hughes, and with him travelled to London. 'He was highly delighted at reaching this great metropolis, this emporium of trade and envy of the world: its gilded turrets, its superb temples, its rattling coaches, and splendid signs, all arrested his attention as he marched to take lodgings at the Black Lion in Water Lane. It was in this city that he first saw the charming Charlotte, of whom we shall

shall hear more hereafter. 'Charlotte was then just sixteen' and nature had lavished all her gifts with such profusion, that each bold spectator of so much beauty confessed she was the peerless paragon of the lovely sex. Nature had vermillioned her cheeks with her own most delicate *rouge*, the lillies and roses contending in sweet emulation for excellence. A small beautiful foot peeping from under her cloaths, forced its idea to our fancy, and raised thirteen thousand agreeable images: Paint a more lovely object if you can? With this lady he fell desperately in love, and soon after fell deeply into poverty. Then he became a strolling player, and acted George Barnwell and Othello with great applause; then he fell desperately in love with miss B——, who acted Desdemona with as much applause as he. Miss B—— was the pattern of chastity, but the Hibernian's importunities were powerful. In short, Patrick was happy, and passed some 'undescribable' moments in her arms. He was then made manager of the company, and though Spoutwell, a good actor, opposed, he continued in the administration, till he had saved enough to purchase a commission; and, at the head of his men, once more met his friend Mr. Hughes, whom he had formerly known as an author, but who was now a man of fortune, and married to the angelic Louisa, the beautiful Charlotte's sister. After this interview he was, by his friend's assistance, made a captain, and then he rescued the beautiful Charlotte, who was on the point 'of being ravished by robbers in Hornsey wood;' he bound them, carried them before justice Fielding, who sent them to Newgate to be dispatched the ensuing sessions at Tyburn. The tender Charlotte now falls in love with him in good earnest; upon which he fought a duel with his rival, the captain of a man of war, and ran him through the body. Being obliged to abscond for this, he sells his commission, returns to Ireland, is robbed of his money, and, being in very low circumstances, meets sometime after with Spoutwell his former strolling companion, who lends him twenty guineas, and invites him to go upon the highway. Spoutwell it seems was the man who had lately robbed him, and O'Donnel was resolved to have his revenge. He therefore sallies out with Spoutwell and two more of his companions, pretending to assist them in robbing, but resolved upon the first opportunity to betray them. In short, they met with a lieutenant of O'Donnel's acquaintance, who, with his servant and our biographer, take Spoutwell and the other two robbers prisoners, conduct them to jail at Cork, and there they hang every man of them: whether he had the reward we are not told. From Cork he travels to Dublin, as usual, talking

ing of virtue by the way. But in Dublin whom should he meet but his mother, who, by marrying a Lisbon merchant, had by this time acquired immense riches. Philipson was her name, she was of the family of the O'Dogherty's. Their meeting was tender. 'Her eyes beamed with parental, and his eyes flashed with filial affection. Unable to bear the load of joy, which then oppressed her, my son, my son, said she, and fainted in his arms.' The rest of the history is dispatched in a single page. Charlotte arrives in Dublin, and is married to the expecting O'Donnel. She was still as beautiful as ever; she had once like to have been ravished herself, and now in her turn looked perfectly ravishing.

'Grace was in all her steps, heaven in her eye,
In every gesture dignity and love:'

Such is O'Donnel's 'life's history,' and we must candidly confess that there are good lines in it. Those we have last quoted are by no means the worst: they may amuse some, and perhaps the reader would be equally pleased if we held up to his view our biographer's reflexions, or displayed him as the moralist as well as the historian. Who, for instance, would not be delighted to hear him talk of 'the bliss in reversion consequentially attendant on a good life; or of vice, putting on the cloaths of virtue, thoughts adapted to the learned and grave, or fitter for all the lovers of good things, and designed to resound in Ballyhaife's awful groves and shady retirements.' May Ballyhaife, wherever it be, still enjoy the beauties of a work, professedly written for its shades, and let us be the first to felicitate its philosophic author upon the chance he stands of still enjoying, unmolested, his favourite obscurity.

ART. IX. *A Review of the genuine Doctrines of Christianity. Comprehending Remarks on several principal Calvinistical Doctrines; and some Observations on the Use of Reason in Religion, on Human Nature, and Free Agency. By Joseph Towers. 8vo. Pr. 1s. 6d. Sandby.*

THE Author of this tract, having first established a principle, which, in our opinion, must be admitted by every reasonable man, namely, that we may with safety and propriety follow reason in an examination of what are the genuine doctrines of the gospel, proceeds to shew that the opinions of the Calvinists, and other sectaries, differ widely from what Christ and his apostles appear chiefly to have inculcated upon those to whom they preached. In pages 18 and 19, the

author observes, that those who have imbibed the most absurd and inconsistent notions of Christianity, read and quote the Epistles of St. Paul, much oftener than they do the gospels; this he accounts for by their being in some places difficult and obscure, and consequently better calculated to countenance any favourite doctrine, than those parts of scripture less capable of perversion.

It is not to be wondered at, that modern sectaries should thus avail themselves of the obscurity of St. Paul's epistles; as St. Peter observes, there are some things in them hard to be understood, which those that were unlearned and unstable wrested, even in his time, to their own destruction.

Nothing can be more certain, than that Christ, in the representations which he gives of the future world, always describes the final state of men as determined by their own moral characters. Now if this state was to be determined by a meer arbitrary election of some favoured individuals to eternal life, without any respect to their own personal merits, whilst the remainder of the human race were suffered to perish, (which is the opinion of the Calvinists) or if it had been determined by the warmth and fervency with which they had relied upon the merits of Jesus Christ, according to the doctrine of the Methodists, it would be very extraordinary that these representations of Jesus Christ, as well as those of the apostles in the other parts of the New Testament, should concur in declaring that, in the world to come, men would be rewarded or punished according to their works.

It is indeed evident, from a general view of all our Saviour's discourses, parables, and public instructions, that their sole tendency is to inculcate the sincere practice of piety, humility, benevolence, and the most exalted virtue. Calvinism and Methodism both run counter to this, as the former supposes the salvation of mankind to depend upon the arbitrary election of God, and the latter lays it down as a maxim, that men are accepted in proportion to the degree of their faith, and that good works are entirely unnecessary to salvation. These two erroneous doctrines our author refutes, by making it appear, from several passages of scripture, that man has a natural ability to conform to the rules of religion, as well as to discern the existence and character of the deity, by the unassisted light of reason. To this effect, Peter expressed himself after having healed a lame man in the temple. *Repent ye therefore, and be converted, that your sin may be blotted out; and concluded with telling them, that God had raised up his son Jesus, and sent him to bless them, in turning away every one of them from his iniquities.* From these texts it is plain, that St. Peter considered men as free

free agents, who had a power to regulate their conduct as they thought proper.

The Methodists having endeavoured to support their doctrine of faith without works, by citing the epistles of St. Paul, who has declared that men shall be saved by faith alone, and not by the works of the law; the author of the work before us, after having premised, that these epistles were written to particular churches and persons on particular occasions, and had immediate reference to some contentions and disputes, which had arisen in the primitive churches, a circumstance which could not but make St. Paul's epistles more difficult to be understood, than many other parts of the sacred writings, then shews that, by a proper attention to the view of the apostle in writing the epistle, from whence the above words are taken, it may be easily made appear, that they do not favour the methodistical doctrine of faith without works.

In the apostle's time, there were many of the Jews who had embraced christianity, but who nevertheless were very much attached to the ceremonial law of Moses, and who laboured to prove, that it was necessary for the Gentiles, and all the professors of christianity, to conform to the Mosaic rites; these St. Paul opposes, and shews that christians might be saved by their faith in Christ, without the works of the law, i. e. without observing those ceremonial rites.

By these and many more citations, the author of this treatise fully proves, that the tenets of the Methodists and Calvinists are contrary to scripture. We should exceed the limits of an article, were we to produce them all, though they are equally apposite. We shall, therefore, conclude by recommending the perusal of this pamphlet to all sectaries, as it is, in our opinion, perfectly well calculated to convince them of their errors; errors so pernicious, that we cannot but assent to the observation of this writer, that the opposition of the deists has done less hurt to christianity, than the absurd and inconsistent representations given of the christian system by its mistaken friends.

ART. X. *A new and accurate System of Natural History; containing*
I. The History of Quadrupedes, including Amphibious Animals, Frogs, and Lizards, with their Properties and Uses in Medicine.
II. The History of Birds, with the Method of bringing up those of the singing Kind. *III. The History of Fishes and Serpents, including Sea-Turtles, Crustaceous and Shell-Fishes; with their medicinal Uses.* *IV. The History of Insects, with their Properties and Uses in Medicine.* *V. The History of Waters, Earths, Stones, Fossils,*

Fossils, and Minerals; with their Virtues, Properties, and Medicinal Uses: To which is added, the Method in which Linnæus has treated these Subjects. VI. The History of Vegetables, as well Foreign as Indigenous, including an Account of the Roots, Barks, Woods, Leaves, Flowers, Fruits, Seeds, Resins, Gums, and con-creted Juices; as also their Properties, Virtues, and Uses in Medicine; together with the Method of cultivating those planted in Gardens. By R. Brookes, M. D. Author of the General Practice of Physic. In Six Volumes 12mo. Vol. I. Price 3s. 6d. Newbery.

THIS is a posthumous publication, and it is a little remarkable, that the only useful body of natural history which we had in our language before it, was published in the same manner; for our learned countryman Ray left his work to be made public after his death, as Doctor Brookes has done in the present instance. Nor is it to be wondered at that in an history of nature, where fresh matter is still growing under the pen, such works should be coeval with their writers, and only end with the lives of their authors.

Doctor Brookes the author is now no more, and praise at such a time cannot be accounted flattery in us who give it, nor can it serve him to whom it is given. The French upon the death of any useful member of the republic of letters never miss the occasion of setting his merits in the strongest light, and giving him those honours the world refused him while living. Instead of panegyric let us do justice. Doctor Brookes ever appeared to us as one of the most industrious, useful, and accurate compilers of his age. He was one of those characters in the republic of letters who go on silently and laboriously, widening the land-marks of science, without being known to fame, or without seeming much to regard it. Cool, accurate, and timid, asserting nothing without the clearest proofs, disdaining the borrowed ornaments of imagination, and contented with the simple dress of truth. In short, the character which was given a late accurate writer seems entirely applicable to him. He was of the number of those obscure philosophers, who, furnished with a right understanding, judge soundly of all things, living among each other in peace, and an intercourse of reason, unacquainted with those literary quacks that would extort our applause. These were the talents which rendered Doctor Brookes not a celebrated but a serviceable writer, and have occasioned, that while the Practice of Physic and some other works of his are reckoned standard books in their way, his name has been held up with no degree of celebrity.

In the performance before us, however, as the Doctor wrote the work for posterity, so he seems to have had an eye to their applause, the only reward they could confer. Here he strains hard to be considered not as a compiler but as an author; and yet we must refuse him the honour of the latter appellation, allowing him at the same time to be one of the most judicious compilers in our own or any other language. There are, we grant, in the volume we now review, some things his own, but certainly not enough to admit his arrogating the title of author; we readily grant him the merit of his arrangement, of his accuracy, and unwearied assiduity, yet at best he has trodden in paths that have been beaten by others before him, and only gleaned a small harvest which has been overlooked by former naturalists. But if he has not added much new of his own, he has omitted nothing that has been discovered by others; he has arranged their observations in proper order, so that upon the whole his work appears a most accurate and useful compilation, and the most complete body of natural history that has yet appeared. The science is ever admitting improvement, and the last work of this kind is usually the best.

The first volume, which is all that has been hitherto published, contains the history of quadrupedes, including amphibious animals, frogs and lizards, with an account of their properties and uses in medicine. These materials, of which there is the largest collection hitherto made public, he has disposed in the most judicious method; not quite wedded to system, nor yet wholly abandoning it. His manner of classing the animals seems to be taken from their most obvious similitudes; so that all those which at first view appear most to resemble each other, he has referred to the same genus. By this means, in our opinion, he has judiciously steered between the extremes of Linnæus and Daubenton. Linnæus, a friend to systems, seems to examine every subject for minute resemblances, and classes his animals by very trifling characteristics. He draws, for instance, the distinction of one class from the similitude of claws, that of another from the teeth, a third from the number of paps, and so on; thus with him two animals that have no resemblance to each other, except in the teeth or paps, are of the same class, as a mole and an elephant. This is in fact not following the resemblances of nature, but forcing a similitude. Linnæus, sensible of the weakness of such a method, has been already obliged to reform his system two or three times, in subsequent editions of his work; and it is probable, as all such systems are arbitrary, he may continue to go on altering, till in the end he finds that he has been mistaking

taking change for improvement. The present work avoids a similitude of error, yet at the same time steers clear of the verbosity of the French naturalists, Daubenton and his ingenious coadjutor. The French have ever had a way of teaching the sciences peculiar to themselves, sprightly, talkative, and entertaining; their manner rather teaches us to love the sciences than to understand them; for it often happens, that the most dry and difficult parts of a science are the most useful. Such as read a French naturalist for mere amusement will seldom be disappointed; but those who consult him occasionally for more solid information, will too often find, as among mankind, that the most sprightly companion is not the most useful friend.

Yet we would not be understood by all this to insinuate that the present compilation (for such we must continue to call it) affords no amusement, or that all the writer's efforts are only to make his work accurate and copious rather than entertaining. There are several parts of the performance that will be found highly pleasing, even to the most indolent reader. Giving an account of the general classes and divisions of quadrupedes, he goes on thus: 'In the first ages of the world it is probable, that all living creatures were nearer an equality than at present. Man, while yet savage himself, was but ill qualified to civilize the forest. While yet naked, unarmed, and without shelter, every wild beast was a formidable rival, and the destruction of such was the first employment of heroes. But when he began to multiply, and arts to accumulate, he soon cleared the plains of its brute inhabitants; he soon established an empire over all the orders of animated nature; a part was taken under his protection and care, while the rest found a precarious refuge in the burning desert or the howling wilderness.

'The most obvious and simple division therefore of quadrupedes, is into the domestic and savage; by domestic, I mean, such as man has taken into friendship, or reduced to obedience; by the savage, those who still preserve their natural independence and ferocity; who either oppose force by force, or find safety in swiftness or cunning.

'The savage animal preserves at once his liberty and instinct, but man seems to have changed the very nature of domestic animals by cultivation and care. A domestic animal is a slave, which has few other desires, but those which man is willing to grant it. Humble, patient, resigned, and attentive, it fills up the duties assigned, ready for labour, and content with subsistence.

We, in some measure, see nature under a continual constraint, in those creatures we have taught to live about us;

but it is otherwise when we come to examine the savage tenants of the forest, or the wilderness; there every species preserves its characteristic form, and is strongly imprest with the instincts and appetites of nature. The more remote from the tyranny of mankind, the greater seems their sagacity; the beavers, in those distant solitudes, where men have rarely past, exert all the arts of architects and citizens; they build neater habitations than even the rational inhabitants of those countries can shew, and obey a more regular discipline than ever man could boast; but as soon as man intrudes upon their society, their spirit of industry and wisdom ceases; they no longer exert their social arts, but become patient and dull, as if to fit them for a state of servitude.

‘ But not only their industry, but their courage also, is repressed by the vicinity of man: The lion of the deserts of Nubia, that has been only taught to measure his strength with weaker animals, and accustomed to conquer, is possessed of amazing courage; instead of avoiding man, as other animals are found to do, he attacks whole caravans crossing the desert, and, when overpowered, retires still facing the enemy. But the lion of Morocco, which is a more populous country, seems to acknowledge a superiority, and is even scared away by the cries of women and children.

‘ It is in the forest therefore, and remote from man, that we must expect to find those varieties, instincts, and amazing instances of courage and cunning, which quadrupedes exert in a very high degree. The various methods of procuring subsistence, may well attract our admiration; and their peculiar conformation for the life in which they find greatest pleasure, is not less surprizing. The rapacious animal is in every respect formed for war; yet the various kinds make their incursions in very different ways. The lion and tyger pursue their prey by the view alone, and for this purpose they have a most piercing sight. Others hunt by scent, while some lie in wait and seize whatever comes near them, or they are able to overpower.

‘ But to have a more distinct idea of the life of a beast of prey; let us turn to one among the number; the wolf, for instance, and view him in his native deserts; with the most insatiable appetite for animal food, nature seems to have granted him the most various means of satisfying it. Possessed of strength, agility, and cunning, he seems fitted for finding, overcoming, and devouring his prey; yet, for all this, the wolf often dies of hunger, for he is the declared enemy of man. Being thus proscribed, he is obliged to frequent the most solitary part of the forest, where his prey too often escapes him, either by swiftness, or cunning, so that he is most frequently

indebted

indebted to hazard alone for subsistence. He remains lurking whole days in those places where the lesser animals most frequently pass, till at last becoming desperate through want, and courageous through necessity, he ventures forth to attack such animals as have taken refuge under the protection of man. He therefore falls in among the fold, destroys all he meets, kills merely from a pleasure in slaughter, and, if this succeed, he returns again, till being wounded, or frightened by dogs or men, he ventures out only by night, ranges the fields, and destroys whatever he has strength to conquer. He has been often seen when those sallies have proved unsuccessful, to return back to the woods and pursue the wild animals; not so much with the hope of overtaking them himself, as in expectation of their falling a prey to some other of his own species, with whom he may come in to divide the spoil. In short, when driven to the last extremity, he attacks even man himself, and grown quite furious, encounters inevitable destruction.'

Such is the manner he differts when the subject affords him an opportunity; but in describing each animal, he does it with all possible simplicity and conciseness.

What has been here extracted will serve as a specimen of this performance, which is rather serviceable than brilliant, will probably be more read than applauded, and we make no doubt will continue to be the standard book of this science in our language, till further discoveries shall render a new work necessary. We have looked over the succeeding volumes, of which we may give some future account: there we plainly perceive the great industry of the compiler; and wish as much could be said for those whom he appointed to overlook the press, as we find many literal errors, which he himself would undoubtedly have never suffered to escape. Yet to do his executors justice, (if they be the proprietors of the copy) what they have been wanting in accuracy one way they have made up by their honesty another. Had this work fallen into the hands of some sons of industry, they would have swelled it to four times the size and price. The first volume, for instance, contains between four and five hundred pages very closely printed, and the second, which in our opinion is every way superior to the former, contains full five hundred. Tho' remarks like these may appear trifling to many, they may have their use at a time when readers are often invited to purchase a book, and find themselves duped with what scarce would fill a pamphlet.

Monthly CATALOGUE.

Art. 11. *Poems on several Occasions.* By John Glasſe, late of Trinity-College, Cambridge. 4^{to}. Pr. 1s. Lewis.

WE are utterly at a loſs to conceive what could induce Mr. John Glasſe to publiſh theſe poems, which ſeem to be written, *invitâ Minervâ*, without the leaſt ſpark of merit or genius throughout the whole collection. They conſiſt of odes, fables, cantatas, epigrams, tranſlations, imitations, &c. all equally dull and contemptible, as the reader will ſee by the few following quotations.

In his firſt ode, written among the ruins of Barkhamſtead caſtle, we have this fine ſtanza,

‘ Here, what an awful ſilence reigns !
Not a ſound
Is heard around,
Save the flocks upon the plains ;
That as they crop their flow’ry food,
Bleating ſpeak their gratitude.’

This is the firſt time, we imagine, that the *bleating* of a ſheep was determined to be an expreſſion of *gratitude* ; nor do we ever remember, that *lyre* was a word of two ſyllables, except in theſe lines of our ingenious bard.

‘ Wou’ſt thou attempt to draw each ſcene divine,
Sweet Horace’ ſprightly *lyre* ſhou’d be thine.’

If we were not told by the poet that the following was meant for an epigram, we ſhould never have diſcovered it.

‘ Thyriſis, who feeds the virgin’s fleecy train,
And well as Pan can tune the rural ſtrain,
Tired with heat, and overcome with wine,
Now ſleeping lies beneath a lofty pine ;
While heedleſs Cupid, on the deſart rock,
Handles his crook, and tends his bleating flock.
Haſte, haſte, ye nymphs, and wake the ſhepherd’s boy,
Leſt the fierce wolves ſhould tender love deſtroy.’

For a compliment to a fair lady in the ſing-ſong way, recommend us to Mr. Glasſe, where he cries out,

‘ Ye nimble-wing’d hours that rapidly run,
And roll thro’ the heavens the car of the ſun,
Stop, ſtop for a while your career thro’ the ſkies,
For Sol would recruit his bright beams from her eyes.

A ſimile

A simile fit for her person and mind
Is hard, very hard, I confess, for to find ;
Yet I'll venture on one, which, I hope, you'll think rare,
'Tis Perfection's sweet self must with Phillis compare.'

Perfection's sweet self is, to be sure, an exceeding pretty *simile* ; but where this same Perfection is to be found we cannot possibly tell ; certainly, however, not in Mr. Glasie's poems.

We will trouble our readers with no more of this gentleman's verses, which are really beneath all criticism ; but would advise him, if he has any regard to his own reputation, or the honour of Trinity-College, Cambridge, if he should be again seized with the *Cacoethes*, to burn all his manuscripts, and never expose himself in print for the future.

Art. 12. *A Congratulatory Ode to Ireland.* — Non deficit alter Aureus— By Charles Jones, *Sometime Fellow of New College, Oxford.* Folio. Pr. 6d. Williams.

What d'ye think of he now ! Well done, Charles Jones ; thou art a genius ! *Alter Aureus* too, the other guinea—faith, honest Charles, we're glad of it with all our hearts ; and wish, for thy sake, it had been fifty.

Waldo commission'd is a colonel,
And of land-force brigadier-general.

Douglass's Summary, vol. i. p. 453.

Art. 13. *The Buds of Parnassus : A Collection of Original Poems.* 4to. Pr. 2s. Wilkie.

The shrubs and trees growing on this author's Parnassus, if we may judge of them by the buds they emit, are so sickly and dwarfish, that neither their flowers nor fruits can ever arrive at any degree of perfection. The first must always be insipid, and the latter rotten before they are ripe.

Art. 14. *Detraction. An Essay in Two Parts. Wherein is described the Precipice on which every Man stands. With some just Remarks on the Liberty of the Press.* 8vo. Pr. 6d. Knowles.

He that filches from me my good Name,
Robs me of that which not enriches him,
But makes me poor indeed.

Shakespear.

Says Echo, *Poor indeed !*

Art. 15. *A Brief Detail of the Home Fishery from early Time ; particularly as relating to the Markets of London and Westminster. With Remarks on Mr. Blake's late Advertisements to the Public with regard to his supplying those Markets. Also an Abstract of the late Act in favour of the Land Carriage of Fish, &c. with political, historical, and arithmetical, Observations on the Importance of keeping up our Attention to the Fishery on our own Coasts, and of rendering fresh Fish cheap through the whole Kingdom. With various Proposals to the Public, and likewise to the Society for the Encouragement of Arts, Manufactures, and Commerce, for the more effectual Establishment of the Fishery. In Three Letters. 8vo. Pr. 1s. 6d. Henderson.*

We have given the title of this pamphlet at large, for a very singular reason, viz. that though the reader may think it overcharged, and therefore a little upon what is commonly called the *puffing* strain, the performance answers more than the title-page promises. The author is as far from being an advocate for the impositions of the fishmongers, as he is from being an enemy to the undertaking of Mr. Blake, superintendant of the plan for the better supplying the cities of London and Westminster with fish by land-carriage. But he thinks it is possible there may be honest fishmongers ; that it is, by no means, for the interest of the public, for Mr. Blake and them to have any difference ; and that, unless he leads fishmongers by the hand, his own operations will be greatly inadequate to the end in view. He thinks that the common-good requires, and that the intention of the legislature, in their late act concerning fish, was, to increase the number of fishmongers, who would be contented with a moderate profit : but he seems to be of opinion, that the share which Mr. Blake takes in the generous plan laid down by the society for reducing the price of fish, is greater than what he can manage with propriety, or what is consistent with the increase of fishermen and fish-sellers, which this judicious writer thinks ought to be the great object of the public-spirited plan upon which Mr. Blake acts, and the only method of answering its great ends. ' If, says the author, Mr. B. continues to exercise his useful talents, and divides part of the hundred fish-carriages into different hands, making choice of proper persons, he will give them an experimental knowledge of the sweets of gain : this will secure the event upon a more solid principle, than leaving it to any future contingency. If encouragement is given by degrees to trusty persons, the great principle on which the act of parliament is founded, will be promoted. If these men form themselves into partnerships, of two, three, or four, as may seem, most conducive to the success of this enterprize,

enterprize, and as they may be acquainted, or known to each other, it can hardly fail of success. Though some of them should meet with disappointments, it may be hoped the business will be done when it becomes the interest of many individuals to do it. Some of the partners may be employed in several places in buying at the ports, of conducting the fish to market, whilst others are engaged in selling it. Perhaps some will chuse to bring the fish for account of the retailer, or sell the same to them, as far as the act may permit. Being according to law, it matters not much to the public how this is managed. The objections which may be made to such methods, are such as prove too much, for they extend to the limitation of all kinds of trade whatsoever to few hands, which is contrary to the spirit of freedom, and the spirit of trade.'

But, after all, whatever the event may be, we cannot help being of opinion, that if this author's or any other proposal shall reduce the price of fish, so as to render that wholesome food more attainable by the middling and lower ranks of people, the thanks of the public are due to Mr. Blake, from the highest Apicius to the industrious labourer, for having pointed out the means, and raised the spirit which has reduced speculation into practice. Mr. Blake must be perfection itself if he could propose a scheme that might not have been improved by others.

Art. 16. *Ministerial Patriotism detected; or the present Opposition proved to be founded on truly, just, and laudable Principles, by the Evidence of Facts. With an impartial Review of Affairs from the Rise of the present Opposition, to the Resignation of Lord Bute.* 8vo. Pr. 1s. Cooke.

O Liberty! O Virtue! O my Country! Cato.

O my country, indeed! Wretched must that son of hers be who reads such stuff as that before us.

Art. 17. *Observations on that Part of a late Act of Parliament which lays an additional Duty on Cyder and Perry.* By Thomas Alcock, A. M. a Cyder-maker in Devonshire. 8vo. Pr. 1s. Hawes.

We shall readily admit all that this writer says concerning the utility of cyder, and the most deplorable oppression of its drinkers, being obliged to contribute, in a small proportion (compared to what is paid by ale and beer drinkers) to the exigencies of government; and we most heartily recommend to Mr. Alcock, in the next edition of his pamphlet, to explain to the public the self-evident reasons why they should not; and likewise to prove that this act is not binding upon the subject because

because it has that tendency ; but, above all, that the imposing any tax whatever ought to free the people from their allegiance.

Art. 18. *The true Flower of Brimstone : Extracted from the Briton, North Briton, and Auditor : And humbly presented to the Noses of the Dukes of Cumberland, Devonshire, Newcastle, and Bedford ; the Earls Temple, Talbot and his Horse, Bute, Egremont, Halifax, and Powis ; the Bishop of Gloucester ; Lord Viscount Barrington ; Lord Mansfield ; Sir John Philips ; Sir Francis Dashwood ; Master Elliot and Papa ; Henry Fox, Henry Bilson Legge, George Grenville, Richard Rigby, William Beckford, William Pitt, and John Wilkes, Esqrs. 8vo. Pr. 1s. 6d. Williams.*

It is, perhaps, doing this foetid compilation too much honour to mention it at all ; it being no other than a wretched collection of the scurrilous things said on both sides, after the abdication of Mr. Pitt from the ministry, and presented to the noses of noblemen and gentlemen who have made the greatest figures on both sides during our late unhappy public divisions.

Art. 19. *An easy Method of discharging the National Debt, with the Consent and Approbation of the Stock holders. 8vo. Pr. 6d. Kent.*

Though this title has the air of a performance sent into the world by some blessed cousin to Jacob Henriquez, or one of those gentlemen who hunger and thirst for the good of their country, commonly called projectors ; yet we were agreeably disappointed, in finding it full of cool reasoning, and practicable calculations, so far as the knowledge we have of money matters extend. ‘ I should, says the author, be glad to see an act of parliament pass in the approaching winter, giving such encouragement to the stock-holders, as should induce many of them to relinquish the perpetuities of their annuities, for annuities determinable at certain periods, suppose at the end of twenty, forty, and sixty years ; it is not to be expected that the proprietors will consent to this, but for a reasonable equivalent, which can be no other than an increase of interest, equal in present value, to the difference of annuities determinable at such periods, and the fee-simple of the perpetuities of the present annuities.

‘ I should hope that the sinking-fund is already sufficient, or with very little difficulty might be made able to bear fifteen hundred thousand pounds a year additional charge upon it, which is as much as is needful for the purpose. But if it is insufficient, what nobleman, gentleman, tradesman, farmer, mechanic,

chamie, or even labourer, would grudge to contribute, for a few years (about twenty only) a few pounds, shillings, or pence, to free himself from many, and his posterity from all of the most burthensome taxes, now raised, and for ever to be raised, unless thus redeemed.'

The author then proceeds to explain and defend his system, which leads him into various estimates and calculations that admit of no extracts.

Art. 20. *The Royal Register : or, a Chronological List of Creations and Promotions in Church and State, Civil and Military, in Great Britain and Ireland, and his Majesty's Dominions Abroad; from the Accession of George the Third to the Time of Publication. In which will evidently appear the extraordinary Partiality towards the Scotch, from the great and alarming Number of them in every Department of Government, both at home and abroad; from the most powerful and lucrative Employments, down to the very lowest.* 8vo. Pr. 2s. Williams.

We have seldom, since we entered upon our reviewing office, met with a more artful imposition upon the common sense of the public than this Register, which plainly appears to be collected by some sly Scotchman, to prove by a ready, ocular, inspection, that the number of his countrymen who have been preferred or provided for since the accession of his present majesty, are not, by one third, equal to those of any three years during the two preceding reigns, or, indeed, ever since the union of the two crowns. As this is a matter of fact, which may be decided by intuition, nothing else can either enforce or weaken it.

Art. 21. *An Enquiry into the Legality of Pensions on the Irish Establishment.* By Alexander M^cAulay, Esq; one of his Majesty's Counsel at Law for the Kingdom of Ireland. 8vo. Pr. 6d. Wilkie.

This pamphlet is plausible and well written; but we apprehend that it turns upon a point of double prerogative, which Mr. M^cAulay ought to have stated with the greatest precision, before he had jumped into his conclusion,—'Not a single pension on the Irish establishment warranted by law.—All clearly illegal.' The public would have been greatly obliged to the author, had he proved himself as able an advocate for the *Independency* as he has shewn himself a zealous friend for the *Interest* of Ireland. A sensible Irishman must know what we mean, nor do we chuse to explain ourselves farther on a subject that, in many respects, is invidious, and in all, delicate.

But

But tho' we wish well to the cause Mr. McAulay has espoused, so far as is consistent with justice and the British prerogative, yet, without making use of harsh terms, we cannot acquit Mr. McAulay of indecency in one particular. 'This, says he, (speaking against anonymous writers) induced me to insert my name in the title-page, and will, I hope, justify me in declaring that I shall consider an anonymous answer as unworthy of a reply.' Not only Ireland, Sir, but England, must applaud the spirit you discover for the interest of your country, but we cannot think this declaration of yours to be quite fair. In the first place, they who are best qualified to answer you, will, very probably, decline appearing personally as authors. In the next, if the answer given you should be fair and satisfactory, it will not be the less so, because it is anonymous; and lastly, a man must have a more than ordinary degree of intrepidity, who, by putting his name to such an answer, should personally expose himself to the resentment of a whole people, by no means the least irascible in the world, upon national points. You see, Sir, we treat you as a gentleman, without making use of the palpable advantage you have given us, by asking you, *What kind of a name you would have put to the answer that is intended you?*

Art. 22. *An Impartial Examination of the Conduct of the Whigs and Tories, from the Revolution down to the present Times. Together with Considerations upon the State of the present political Disputes.* 8vo. Pr. 2 s. 6 d. Wilkie.

This is one of those gentlemen authors who is so violently moderate, that like Tallboy in the play, he laughs with the tear in his eye. As a proof of this we need but quote the words of an advertisement under the droll name of a Postulatum, which informs us, that 'before the reader can be properly qualified for the perusal of the following tract, he must, ipso facto, renounce the damnable doctrines and positions of party.' Our author then enters upon his arduous task, in which he must be acknowledged to have acquitted himself with some degree of ability as a lobby-politician. But the misfortune is, that almost every position he lays down is founded upon false facts, which shews that our author's course of reading has been as trite as his rule of judging. Every page of his pamphlet furnishes us with glaring evidences of this observation, and therefore we shall confine ourselves to one or two proofs: 'Every body (says he) knows, that the disposition of the house of commons is always understood from the cast and complexion of the speaker they chuse. — This reasoning is so fair, that I do not imagine any one will dispute the justness of the inference.'

ence.' Those are positions entirely in the stile of a lobbyist-member, or what we may call, a Monmouth street politician; and they are the common themes of every political spouting club in or about this metropolis. We must inform, however, our readers, who may be imposed upon by this writer's dogmatisms, that there is, at this very time, a living instance, in which candour, disinterestedness, and superior abilities placed a speaker of a house of Commons above all ministerial, or other, influence, but that which was effected by the sense the members had of their own dignity and importance.

Notwithstanding what we have said, the author, from reading Boyer's annals of queen Anne, bishop Burnet's history, and a few foolish political pamphlets, has waded through a kind of a review of that reign, every sentence of which violates his own postulatam, by deviating into 'the damnable doctrines and positions of party.' To prove this, we need but repeat his own words, for such is his unbounded detestation of the whigs, that speaking of the bishop of Rochester, he says, 'If he had any thing of a trial allowed him, it was only such as proved their (the whigs) villainy more emphatically.' We shall not pollute this page with the other, if possible, still grosser ebullitions of the same impartial writer against the whigs, while he touches the Tories with the fox's tail. Our detestation of party is as real as that of this writer is pretended; but, perhaps, we may not be agreed on the meaning of the word. He supposes a party to move, like the hands of Briareus, in one direction, and from one principle of action. We believe that a party may be composed of very heterogeneous particles, which operate together only in a certain degree; and within the experience of six years past we know of a majority in parliament, who sided with the minister for very wise and justifiable reasons, and yet secretly disapproved of his conduct. Our readers, in the political strictures we have been obliged to exhibit, must acquit us of all enmity to lord Bute, or partiality for his opponents; though we cannot think this author can serve any party, but that which he opposes. However good his intentions may be, yet every page, almost every sentence, of his voluminous pamphlet, betrays his insufficiency for, and ignorance of, his subject. To give instances of this would be endless; but one we cannot help mentioning, because it must expose him to the ridicule of the meanest dabbler in politics, and that is his always naming lord Bute by the title of 'the late lord treasurer.'

Art. 23. *The great Happiness of finishing our Christian Course with Joy. A Sermon, preached before the Clergy, at the Visitation held at Richmond, May 30. 1763. By the Reverend William Cooper, A. M. Rector of Kirby-Wisik in Yorkshire, and late Fellow of Trinity College, Cambridge. Published at the Request of the Clergy. 4to. Pr. 6d. Doddsley.*

The author of this discourse, after observing to the clergy, before whom it was preached, that God Almighty brought about the establishment of the christian religion by means, which he providentially foresaw would prove the most effectual, and so far graciously interested himself in our behalf, as entirely to frustrate and render ineffectual the many perfidious and horrible designs of the inveterate and incensed enemies of our religion, reminds them, that in their ministry, they are now not only free from the persecution, to which it was then exposed, but are also perfectly secure against any apprehension of that kind for the future; and endeavours by his exhortations to fortify them in their religious perseverance, and excite them to make the best use of the considerable advantages they possess.

This is a point very proper to be insisted upon in a visitation sermon, as its end is to direct the clergy to do their duty in such a manner, as may tend to the edification of the people committed to their care. Mr. Cooper, in the task of advising his brethren, has acquitted himself in a manner that shews his piety to be equal to his learning and good sense.

Art. 24. *The Triumphs of Jehovah, or Peace-Offering. A Critical Dissertation on the LXVIIIth Psalm. With an Application to the Events of our own Times. To which is subjoined an Appendix, containing short Essays on some Passages of the Revelation; especially the great River Euphrates. 8vo. Pr. 1s. 6d. Buckland.*

The author of this dissertation reduces his whole work to three general heads; under the first of these he treats of the exploits and operations of Jehovah recorded in this Psalm. Under the second, of the fruits and benefits resulting from those operations; and under the third, of the use and improvement to be made of them.

In speaking upon the first of these heads, the author, after proving, by many learned remarks which shew him to be a critic in the Hebrew, that Jehovah is represented in the sixty-eighth Psalm as sustaining the character of a general or commander, endeavours to draw a parallel between the operations recorded in it, and the events of our own times. To this end he strains
hard

hard to make it appear, that a particular providence is eminently conspicuous in the manner of the king of Prussia's routing the combined armies of his foes at the battle of Rosbach. In proof of which he urges, that if the Prussians were uncommonly daring, the Imperialists were uncommonly timid; in a word, seized with that unaccountable dread, which the ancient Romans ascribed to the influence of the god Pan, and which is for that reason called a Panic.

From this instance the reader may form a judgment of our author's way of thinking. He seems indeed to have something of the enthusiastic turn of a certain reverend Doctor, who made an extraordinary discovery, that the King of Prussia is prophesied of in Daniel and the Apocalypse, as a great general that God was to raise up for the deliverance of his church.

As we are entirely of the opinion of Descartes, that the providence of God is at once both general and particular, and that this distinction is merely owing to the limitation of our faculties, we cannot admit that the divine interposition is more visible in the above-mentioned event than in any other. It is, indeed, common for men attached to any party, to represent the Deity as favouring their cause, in a more particular manner than other causes which have been successful. Thus the Revolution, because religion was interested in its success, has been represented by some over-zealous protestants, as brought about by divine Providence. Monf. Rapin, who was a zealous Calvinist, speaks of the winds favouring king William as a proof that Heaven espoused his cause, and upon this occasion cites the following lines of Claudian,

O fortunatus nimium, cui militat æther

Et conjurati veniunt ad classica venti.

We cannot by any means approve of an attempt to trace Providence through its mazes, or point out a particular interposition of the deity, upon any occasion whatever; as we apprehend that the finger of God is equally visible in all events, and that the Almighty, as Mr. Pope beautifully expresses it,

— Sees with equal eye, as God of all,

A hero perish, or a sparrow fall;

Atoms or systems into ruin hurl'd,

And now a bubble burst, and now a world.

Art. 25. *A Reply to a Pamphlet published in two Parts by E. Owen, entitled the necessity of Water-Baptism. By Samuel Fothergill.*
8vo. Pr. 6d. Hinde.

Nothing can shew the disinterestedness of this well-meaning, sensible, quaker, better, than that he gives us sixty-three full pages

pages of good paper and print for the price of one six pence. The share he takes in this controversy arose from a sermon, preached by Mr. Pilkington, prebendary of Litchfield, some time ago, *On the nature and necessity of water baptism, as an indispensable token of the Christian covenant, &c.* This sermon was prefaced with an address to the people called quakers; in which Mr. Pilkington, it seems, pointed them out as in a state of exclusion from the covenant of Jesus Christ. Mr. Fothergill demurred to this severe proscription, and urged in print a kind of plea of *præmunire* against the prebendary, as if he had usurped an undue jurisdiction in awarding such a sentence; as we suppose. One M. P. stepped forth, the prebendary's auxiliary, and published what he called, *a temporary, local, antidote against the errors in Mr. Fothergill's pamphlet*, and so disinterested was this volunteer in polemics, that he served for nothing; for, soon after, he published a second part of his pamphlet, which was given gratis to the purchasers of the first; and then, getting the better of his awkward bashfulness, he owned his real name to be E. Owen, against whom our quaker, Fothergill, now enters the lists. Without entering into the merits of the dispute, we will venture to pronounce the quaker to be a fair and dispassionate reasoner, and that he writes with as much perspicuity of style and strength of argument, as the doctrine he espouses can admit of.

Art. 26. *The Anatomy of Policy: Or, A History of the Blue War. In a Letter to the Public. Containing some Arguments why Military Force and Execution should not be used in quieting the present Disturbances raised in the North of Ireland.* 8vo. Price 6d. Johnston.

This is a well-meaning attempt, but not without some tincture of enthusiasm, at once to expose the unjust proceedings of the Irish insurgents, and to mitigate the punishment they deserve upon principles of policy as well as humanity and religion.

Art. 27. *A Discourse on the Lord's Supper.* By S. Morton Savage. 8vo. Pr. 4d. Buckland.

This is a pious, rational discourse; and seems very well calculated to answer the laudable intention of the author, which is, to convey a proper idea of the important subject he has chosen to the lower class of people.

Art. 28. *A Letter written by the late Mr. Pearfall, of Taunton Dean, to the Church of Christ under his Pastoral Care, and which was read to them soon after his Death.* 12mo. Pr. 3d. Field.

Contains his dying advice to his parishioners, bears genuine marks of his affection for them, and every-where displays great sincerity and devotion.

